

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

'WE talk thoughtlessly of the "simplicity of the Gospel." And it is the idea of the simplicity of the Gospel, says Mr. GAMBLE, that makes our present-day preaching so unsatisfactory. Sermons, he says, are universally required. Their omission is resented as the abandonment by the clergy of their most useful and their most difficult function. Yet the sermons we preach are rarely found to be satisfactory. They often miss the mark. And the reason of their frequent and pathetic missing of the mark is due, he says, to the thoughtless way in which we speak of the 'simplicity of the Gospel.'

The Rev. John GAMBLE, B.D., Vicar of St. Mary's, Leigh Woods, Bristol, has published a volume of sermons under the title of *Christian Faith and Worship* (Macmillan; 5s. net). And he has written a preface to the volume. For the sermons which make up this volume are not thrown together at random. Mr. GAMBLE has a definite idea of what a sermon ought to be. In this volume he has arranged his sermons so as to bring out his idea. And what the idea is he tells us in the preface.

The idea is 'to begin at the beginning.' That lucid expositor, Professor HUXLEY, said that he made it his invariable practice in his discourses to begin at the beginning. Mr. GAMBLE begins

at the beginning also. He assumes little or no knowledge of the subject on the part of his hearers. For he is convinced that we deceive ourselves when we say that owing to the simplicity of the Gospel we may begin wherever we please.

But what is the beginning? The beginning is God. 'In the beginning God' is an excellent text for the preacher to keep in mind even though it may be only half a sentence. We take our text and we make our sermon, and throughout the sermon we speak of God as if the people who are hearing us knew as much about Him as we do. They do not know so much. They know very little. We say God is this and God does that, and all the while the God they have in their mind is a wholly different Being from the God we have in our mind. When Mr. GAMBLE is about to preach a sermon in which he is to speak about God, he sees to it first of all that his hearers and he have the same God in their mind.

Again, if his sermon is to be about Jesus Christ, Mr. GAMBLE begins at the beginning. For he has discovered that quite a host of ambiguities cluster round the name of Jesus Christ. 'What do we mean when we say that God was made man? How shall we bridge the interval between the close of St. Mark's Gospel and the opening paragraph of the Epistle to the Ephesians?' Mr.

GAMBLE does not ignore the 'things hard to be understood' which the author of 2 Peter found in the Pauline letters. But he takes care not to enter upon them abruptly. He begins at the beginning.

And he begins at the beginning when he preaches about the life to come. 'Ruskin, it will be remembered, said in one of his prefaces, that he did not know, in addressing his countrymen, whether he should regard them as believers or disbelievers in a life beyond the grave. There is, indeed, perhaps no point within the scope of religion on which real and avowed belief differ more markedly than they do here. The disappearance of the old conceptions of heaven and hell, the quickened sense of the vastness of the universe, the weakening of all external authority in matters of religion, whether it be that of the Church or the Bible—these have combined with other and less obvious influences to shut out many from what will ever be the most consoling of human visions.'

And for these reasons, when he preaches on the life to come, Mr. GAMBLE begins at the beginning. He is careful that his thoughts meet the thoughts of his hearers. He makes no assumptions which they do not admit. He appeals to no motives to which they do not respond. He presents the hope of immortality in such a way that 'it will again move the imagination and kindle the heart.'

At the Oxford University Press there has been published a book in two volumes written by the Rev. H. F. HAMILTON, D.D., formerly Professor of Pastoral Theology in the University of Bishop's College, Lennoxville, Canada, and entitled *The People of God* (18s. net).

We say purposely 'a book in two volumes.' For although the first volume deals with the authority of the Old Testament and its Religion, and the second with the origin of the Church and the Ministry, the two volumes make one book.

Dr. HAMILTON has written one book because he has one interest. That interest is the reunion of the Churches. If the Churches are to reunite it can be accomplished, he sees, only by each individual Church conceding to the rest all that it can conscientiously concede. He himself is an Anglican. The most serious obstacle to reunion on the side of the Anglican Church is Apostolic Succession. Can the Anglican Church give up Apostolic Succession? He writes his book to show that it can not.

He begins with the authority of the Old Testament and its Religion. For Christianity is Judaism plus the Messiah. It is necessary therefore to know what is Judaism before it is possible to know what is Christianity. And, more than that, the authority of the gospel preached by the Apostles is the same as the authority of the message proclaimed by the Prophets—again with the significant addition of the Messiah. The Messiah did not alter the message of the prophets. He simply added two elements to it. He extended its scope to include the Gentiles, and He gave His messengers authority to remit men's sins. If therefore we are to understand who the Apostles were and what is meant by their Succession, we must understand the authority which the Old Testament prophets and preachers had when Christ came.

Now Dr. HAMILTON's argument is that to the Twelve, and to the Twelve only, was the authority of the Old Testament prophets transferred and the new authority added. How does he make good his argument? He says that the commission which carried all authority was given on the day of Pentecost, that it was given by the descent of the Holy Spirit, and that the Holy Spirit descended only on the Twelve.

Of these propositions the last is the first that is likely to be challenged. What proof does Dr. HAMILTON offer that the Holy Spirit descended only on the Twelve?

First of all, he sees in the election of Matthias in the room of Judas Iscariot the necessity for twelve apostles, and no more than twelve. The apostles were chosen to be witnesses. Matthias was chosen to fill the place of Judas because he had been with Jesus, and, like the rest, had seen the things that he was to bear witness to. But what is to hinder any one else who has been with Jesus from witnessing? What is to hinder Joseph Barsabbas, for example, on whom the lot did not fall? There is nothing to hinder him. There must therefore have been something, says Dr. HAMILTON, in the witness of Matthias which was not in the witness of Barsabbas. That something must have been the authority conferred upon it by the descent of the Holy Spirit on the Day of Pentecost.

But there is another proof. It is said (Ac 2¹⁴) that 'Peter, standing up with the eleven, lifted up his voice.' From this Dr. HAMILTON concludes that only Peter and the eleven could address the multitude, because only they could speak with tongues. And if only they could speak with tongues, only upon them had the Holy Spirit fallen.

Is MAETERLINCK a mystic? He claims to be. And Mr. Paul Revere FROTHINGHAM, who writes an article on 'The Mysticism of Maeterlinck' in *The Harvard Theological Review*, admits the claim. But how can a man be a mystic who has not found God?

'Mysticism,' says Mr. FROTHINGHAM, 'is one of the many paths in life which lead to God.' Not only is it a path which leads to God, 'it is the straightest path.' According to those in every age who have found it out and gone that way, 'it leads directly into the presence of the Holy and Divine.' But Maurice MAETERLINCK has never been led to God. If 'Holy' and 'Divine' are spelt with capitals, as Mr. FROTHINGHAM spells them, MAETERLINCK has never been in the presence of the Holy and Divine. How then can he be called a mystic?

MAETERLINCK is interested in himself. He is occupied with his own heart and mind, his own experience of life. He holds to the necessity of trusting instinct and honouring emotion. He believes in the supreme guidance of the 'inner light.' 'While the naturalist looks without, he peers within. While the man of science studies the phenomena of outward nature, he is absorbed with the phenomena of human nature.' Does that make him a mystic? If he has not found God, clearly not. For 'the true mystic pursues this inward path with one great end in view; and because of the *gaining* of that end,' says Mr. FROTHINGHAM, 'he has secured the attention of the world. That end is the consciousness of the Divine, and a conviction that God is the great Reality.' But MAETERLINCK is not conscious of the Divine.

Yet, says Mr. FROTHINGHAM, 'there cannot be the slightest doubt that Maeterlinck is a mystic.' He says, 'In all his leanings toward the shadow-land of Self, in all his love for things unseen, in all his praise of silence, and his perception of the treasures that the humble hold, Maeterlinck is undoubtedly a mystic.' And again, 'He follows in the footsteps of those seers and solemn prophets of the soul who have declared, since the earliest time of human thought, that "within is the fountain of life,"—that within is to be found the secret of contentment and the soul of truth.' And that is all both true and fine—but it does not make MAETERLINCK a mystic.

How can Mr. FROTHINGHAM say that he is a mystic? He says he is a mystic that has not arrived at the goal. 'So far as arriving at the goal which the mystics of all ages have felt convinced that they reached—he distinctly and definitely fails.' These are Mr. FROTHINGHAM'S words. But it is arrival at the goal that makes the mystic. 'The old story tells us'—these again are words of Mr. FROTHINGHAM,—'the old story tells us that the Magdalene went down to the dew-swept garden in the early morning light and found

one waiting for her at the gate whom she took at first to be the gardener, but who turned out to be the very Saviour of her soul. And so it has been throughout the centuries with the men and women whom we speak about as mystics. Their distinction has been always this,—that the way they went has brought them to the very presence of the Highest. With MAETERLINCK, however, although his "thoughts all gravitate in a visionary way to the Eternal, to the Absolute," he yet never finds, nor feels, himself face to face with a Supreme and Eternal Being who is both creator and inspirer of life.' And therefore MAETERLINCK is no mystic, and Mr. FROTHINGHAM has altogether made a mistake.

Why is MAETERLINCK not a mystic? Why has he not arrived? In the half-modern, half-ancient town of Ghent, Maurice MAETERLINCK was born in 1862; and to those who are familiar with his writings, it is evident that his early surroundings laid firm hold upon his thoughts. The son of Roman Catholic parents, he was sent for his education to the local Jesuit college. It was hoped that his steps would be guided towards the priesthood. Of the eighteen boys in his special class, eleven followed the traditional course. *But MAETERLINCK revolted.*

There is only one heresy since Christ came, the denial of the divinity of Jesus. For 'he that denieth the Son the same hath not the Father'; and when heresy involves atheism there is no room for any other heresy beside it.

Therefore it is that the study of the Person of Christ is the first study to engage in. Is He God, or is He not? Until we have found out that we have found out nothing. We may read our Bible, and love our neighbour, and live our life in all its outward activities. But we have not found ourselves. The man that is in us has not attained his manhood.

And so it comes to pass that the volume which

Professor Hugh MACKINTOSH of the New College in Edinburgh has contributed to the 'International Theological Library' is the central volume of that series. Its title is *The Doctrine of the Person of Jesus Christ* (T. & T. Clark; 10s. 6d.). Round it all the other volumes take their place. They are interpreted by it. Their worth depends upon it. If the Person of Christ Jesus is not divine, not one of them need have been written.

Scotland and the New College may well be proud that the volume on the Doctrine of the Person of Jesus Christ was offered to Professor MACKINTOSH. They may well be proud of the way in which he has written it. That he was fitted for this, beyond most men, was evident enough to those who knew him; and especially for this reason, that it was certain he would follow the lines of human experience. In a singularly faultless preface he makes apology for 'the more or less speculative tone of the concluding chapters.' Their speculativeness was inevitable. There is no possibility of carrying the proof along the lines of experience and stopping abruptly where experience ends. There are things beyond our experience which we, as well as the angels, 'desire to look into.' But he is right if he means that the value of his book is not in its concluding chapters. Its value lies in this, that it reaches the divinity of Jesus in the same way as the divinity of Jesus was reached by the first disciples.

Working then, as the disciples did, upon the humanity of Jesus, Professor MACKINTOSH singles out three aspects of that humanity which appear to him, as they appeared to them, to be unique, and which, when given the value that it is evident they possess, lead at last to the mighty assertion of His Godhead. These three aspects are His sinlessness, His special Sonship, His transcendent risen life.

His sinlessness. Now we may freely confess that no proof of the sinlessness of Jesus, and no argument from it, has ever seemed to us satisfactory. Simply because it is a negative. We

have no sympathy, certainly, with the notion that you cannot prove a negative. A negative is the only thing that you can prove. All other things you have to take on faith. But if the absence of sin were the best that the disciples perceived in Jesus, they need not have risen to any idea of His Person higher than the astonishment of the multitude when they saw that the wind and the waves obeyed Him. It is a convenient word, no doubt. And when it is used, as Professor MACKINTOSH uses it, to express all that positive attitude to evil which the disciples discerned in Jesus, the objection to it nearly disappears.

The sinlessness of Jesus in the use which Professor MACKINTOSH makes of it is the presence in Him of a nature akin to God's. It is the presence in Him of God—so rapidly as that does the evidence work. For to the rest of us, without exception, without conceivable exception now, so large has been the experience and so long, sin is present before we are aware of it. It is present to us, it is ours, before we know it as sin, before we can set ourselves over against it in conscious antagonism. Professor MACKINTOSH goes so far as to say that it 'may be described as a thing of nature.' Be that as it may—and there never is the least occasion to debate that—this is certain, that the attitude of Jesus to sin was positively antagonistic from the first. In other words, 'there was that in Him from the first which offered a completely effective resistance to the corrupt influence of environment, obviated the disturbance of His perfect spiritual growth, and secured the inner fount of subsequent feeling and will from all defilement.'

Now this, we perceive—and the disciples perceived it, for it is still experience—this can come only from some inward and essential relationship to God which does not belong to any other; which, as we have already said, cannot now even be conceived as belonging to any other. Is that not Godhead? If it is not Godhead, what is it?

Next, His special Sonship. This is a very different word from sinlessness. Sinlessness is no word of Christ's using. This is His favourite word, and it was filled by Him with a fulness which makes it to many the one original idea that He has contributed! But these many do not see that the use of Son, as Jesus used it, means more than a revelation of God's Fatherhood. It means, and that on every occasion on which He used it, a special and quite solitary relationship of Himself to the Father.

Where does He use it? Not in the Fourth Gospel only; in the Synoptics also. And there as uniquely as anywhere. For it is in St. Matthew that we have what Professor MACKINTOSH calls 'the greatest Christological passage in the New Testament.' What does He say? He says, 'No one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him.'

'In spite of attempts to rewrite these verses, we are justified,' says Dr. MACKINTOSH, 'in saying that the knowledge of God professed by Jesus is conceived exclusively as given in and with His filial consciousness.' And what is the knowledge? It is identity of will with God. In no lower sense does He ever use knowledge of Himself. For until we have reached the will we have not touched 'the ultimate and central reality of things.' Jesus knows God and God knows Jesus only in one sense that is adequate to the statement, namely, that the will of Jesus is the will of God. Experience, the experience of the disciples, our experience, has found it so. Not once have we discovered one little rift within the lute. And Christ's own consciousness confirms our experience. And what is identity of will with God? It is God-head.

Last of all, the risen Life. This is the least to us; to the early disciples it was first and most. For their experience of Jesus, whatever it led them to in their conversation about Him and in their

own hearts, received a shock when the crucifixion took place, almost an eclipse when the burial was over. Then when He rose from the dead their recovery was joy unspeakable, and they could not make enough of the fact that occasioned it.

But the restoration of Jesus to life would have meant little to them, and it would mean nothing to us, but for the circumstance that by the resurrection from the dead He resumed the place which belonged to the Son. That He did so, the disciples could be in no doubt. For He claimed that place. His death and burial seemed to empty the claim of its reality. But the resurrection filled it again. It was a resurrection in power, not at all because it was the reanimation of a dead body, but because it placed Jesus in that position of power at the right hand of the

Father which was His by claim. And it was not long before the disciples recognized the risen life in its results. ‘He hath shed forth this which ye now see and hear.’

And so, as there is but One who has come out of the temptations that are in the world with white garments; as there is but One who has felt and shown that unity of will with God which means Sonship; as there is but One who has made it manifest both by the consistency of His claim with His conduct and by the unbroken experience of all the saints, that He has returned to the glory which He had with the Father before the world was; for these reasons—how much more fully and persuasively expressed by Professor MACKINTOSH—for these reasons and for others, when we say *Jesus* we do not hesitate to mean *God*.

Recent Biblical and Oriental Archaeology.

BY THE REV. A. H. SAYCE, D.D., LL.D., LITT.D., PROFESSOR OF ASSYRILOGY IN THE UNIVERSITY OF OXFORD.

I HAVE been greatly attracted by a book recently published by Professor A. S. Zerbe, which he calls *The Antiquity of Hebrew Writing and Literature, or Problems in Pentateuchal Criticism* (Cleveland, Ohio, 1911). Professor Zerbe is neither an Assyriologist nor an Egyptologist, but he is a good Hebrew scholar, well acquainted with the latest books on the Old Testament, and thoroughly up to date in the matter of Oriental archaeology. His book is written with a candour and openness of judgment that is unfortunately rare, and the arguments and conclusions of those from whom he differs are given in their own words. I am one of the latter so far as his chief contention is concerned, as he seeks to prove that the Phoenician alphabet was known as early as the Mosaic age, and was, in fact, used by Moses himself. Hence he contests the view of myself and other Assyriologists, that a considerable part of the Pentateuch was originally written in the Babylonian script and language.

Personally, I do not think he has been successful in this portion of his work. On the one hand, it is

difficult to get over the archaeological testimony, which is—at all events, at present—dead against the use of the Phoenician alphabet in Palestine before the time of David. On the other hand, he does not seem to me to have met the numerous and multiform evidences of a cuneiform original in the Book of Genesis, which I have pointed out in the pages of this journal, by the statement that similar phenomena are exhibited in the Books of Kings and Chronicles. No Assyriologist would admit anything of the kind. Even the writings of the Prophets are free from ‘Babylonianisms.’ And Dr. Zerbe allows that ‘the foreign correspondence of Israel (in 1400–600 B.C.) was probably carried on in the Assyrian language and script.’

Like so many other recent writers, Dr. Zerbe is conservative in his views as to the age and composition of the Pentateuch. After a very searching and fair-minded examination of the theories of the modern critical school, he concludes (1) that most of the matter in J and E originated ‘in the Moses-Joshua period’; (2) that ‘some editor in

the age of Joshua, or not much later, wrote out Deuteronomy in substantially its present form'; (3) that the Priest-code 'in its essentials was drawn up at an early date on the basis of sources going back to the Mosaic age.'

Another book attacking the Grafian position, but from a purely philological point of view, has also just appeared, *Wider den Bann der Quellscheidung*, by W. Möller (Gütersloh, 1912). The book is an elaborate analysis of Genesis, and contests the whole critical hypothesis, arriving finally at the conclusion that the Pentateuch is substantially the work of a single lawgiver, Moses. Dr. Möller has little difficulty in disposing of that convenient fiction, a Redactor, or of showing how the 'critical analysis' logically ends in an almost infinite subdivision of 'sources.' He has equally little difficulty in showing that its method, if applied to Goethe's *Faust*, would divide that work among as many authors as have been discovered in the Pentateuch.

His careful examination of the use of *Elohim* and *Yahveh* in Genesis certainly makes it clear that the occurrence of the two names forms a very slender basis for the documentary theory. In fact, it does not harmonize with the present development of the latter, and Dr. Möller is justified in believing that his own explanation of the use of the two divine names is at least as good as that of Astruc. But it must be remembered that both Dr. Möller and his opponents alike rest their arguments upon the Masoretic text, and that we have no reason for thinking that this text is in any way an original one. Indeed, it is possible that the text which the Septuagint translators had before them differed considerably from it, and the very fact that it represents so uniform a phase in the history of the Hebrew language implies that it has been modernized at a period subsequent to the Exile. It is probable that the history of the text of the Pentateuch, if not of the larger part of the Old Testament, was similar to the history of the text of the Homeric Poems. And if the older parts of the Pentateuch were originally written in the cuneiform script and the Babylonian language, no conclusions whatever can be drawn from a philological analysis of the Hebrew text as it at present exists, except in so far as they relate to its translation from the cuneiform original. All that we can do is to distinguish between such portions of the work as are translations and such as are not.

All students of Assyriology should read Professor Fossey's *Présages assyriens tirés des Naissances* (Paris : Geuthner, 1912), which throws a considerable amount of light on the philology and meaning of that curious pseudo-science of prediction which flourished so abundantly in ancient Babylon. The tablets containing the omens derived from the births of men and animals are those which are translated by Professor Fossey, who has succeeded in placing full and reliable translations of them before the reader. Every possible and impossible kind of birth is enumerated in the texts, it being assumed that an occurrence that had been observed to follow a particular birth would follow it again should the same kind of birth recur. Babylonian science had not advanced, in fact, beyond the formula, 'post hoc, ergo propter hoc.' The omens, however, are full of other interests besides a philological one. They show evident signs of having been a compilation which must have extended through numerous centuries. The fundamental part of the work was composed in the time of Sargon of Akkad and his son Naram-Sin (3800 B.C.), but there are also references to the kings of the dynasty of Ur, who reigned a thousand years later. Some of the references to the Sargon period are historically interesting. One of them, which takes the highly improbable form: 'If a woman bears a pig, a woman will seize the throne,' evidently relates to queen Azag-Bau, who, as we have lately learnt from the important chronological tablet discovered and published by Professor Scheil, was the founder of the imperial dynasty of Kis. The presage is followed by two others equally improbable: 'If a woman bears an ox, the king of multitudes (*kissati*) will remain at home; if a woman bears an ass, the king of multitudes will remain at home.' Between *sar kissati*, 'the king of multitudes,' a title assumed by the kings of the Sargon dynasty and in later ages revived by the kings of Assyria and Van, and *sar Kis*, 'king of Kis,' the compiler of the omens seems to have seen a connexion.¹

The Cornell Expedition to Asia Minor is publishing the results of its work, under the title of *Travels*

¹ The word ES-TU, which Professor Fossey leaves untranslated, means 'supremacy'; thus we have: 'If a woman conceives and (the child) has a serpent's head, . . . supreme is Gilgames, who will rule the land while the king of multitudes remains at home'; '[If a sheep bears a lion and] it has the head of a fox, supreme is Sargon.'

and Studies in the Nearer East, and the second part of the first volume, containing the Hittite Inscriptions (Ithaca, New York, 1911), has now appeared, under the editorship of Messrs. Olmstead, Charles, and Wrench. With few exceptions the inscriptions are already known, and in some cases the photographs we already possess of them are better than those obtained by the Expedition. Every effort was made, however, to secure accuracy, hand-copies being taken while the squeeze was lying upon the stone, and a photograph made immediately afterwards, though it may be questioned whether a photograph from the stone itself would not have been better. 'When the inscription was of special difficulty, the squeeze was taken off a character at a time, so that the original rock and each side of the squeeze could be examined together.' We now, therefore, have the best reproductions that can be made of a considerable number of the Hittite inscriptions of Asia Minor. What is wanted is an expert, thoroughly acquainted with the forms and combinations of the Hittite script, who can examine and copy the originals themselves. Where the surface of the stone is worn, none but the experienced expert can copy them correctly. The photograph, for example, given in the present work of the Hittite inscription at Aleppo is as poor and misleading as the other photographs of it which I have seen, and the hand-copy of it is accordingly far from accurate; and yet the original is perfectly clear and legible to any one who has made a study of the Hittite characters, as I found to my surprise when I visited the monument last year.

The Expedition, however, has made two most welcome additions to our reading of the texts. The photograph of the longer Gurun inscription is, with the exception of a shadow over the left portion of the last line, a very good one, and at least enables us to read the text. But it is a pity that the hand-copy made from it was not revised by an expert, as there are a good many mistakes in it. Thus in the last line the characters *Guran-nay-s-s*, 'belonging to Gurun,' which are written *Guran-ya-s* in a Mer'ash inscription, appear under the most fantastic shapes. The two inscriptions of Gurun, by the way, were inscribed by a king of Carchemish, Khattu-kanis, and show that the power of Carchemish once extended thus far to the north. The other welcome addition to our knowledge is furnished by the photographs of the Nishan Tash, or Beacon Stone, at Boghaz-Keui, which set at rest all question as to its having been once covered with Hittite hieroglyphs. Unfortunately, the stone is so weathered that little can be made out of them at present; whether an examination of the original by a 'Hittitological' expert would produce better results, I do not know. My visit to Boghaz-Keui the year before last was prevented by the snow. That the hieroglyphs were in use at the capital of the Hittite empire at the same time as the cuneiform characters, is proved by the fragment of a tablet which I hope to publish shortly: it contained an inventory in cuneiform of the furniture of the palace of Arnuwandas, the last king of the empire, and has a docket attached to it in Hittite hieroglyphs.

The Great Text Commentary.

THE GREAT TEXTS OF ROMANS.

ROMANS XV. 13.

Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, in the power of the Holy Ghost.

THIS ideal cannot have been an easy one for the Church at Rome to realize. In the public and private life of the city there was, it need not be said, nothing to purify heart and life, nothing to lift man up, nothing to bring him nearer to God. The first chapter in the letter gives a picture of

the state of society in the heathen world at large, and its lowest depth was touched in the imperial city. On the throne was a monster, whose name has been a synonym for brutal cruelty. The people had lost all the robustness of character and simplicity of life which once gave Rome character and strength. They refused to include God in their knowledge, and they were given up to a reprobate mind. The ghastly realism of this picture, which, even in its restraint, is sufficiently appalling, is corroborated in every particular by

the poets, satirists, and historians of the empire. It was a period of moral decadence, of unbridled luxury, unrestrained passion, and unabashed vice.

It was to a little remnant, dwelling in the midst of this corruption, breathing this fetid atmosphere, subject to the taint of this evil public opinion, that St. Paul was writing. It must not be forgotten, too, that they had not behind them a long period of Christian training and influence, nor were they sustained by the sympathy of a class which, while not prepared to identify itself with them by open profession, admired their ideal, and whose members half wished that they could be Christians themselves. They were a small company, and as obscure as they were feeble. Among them were a few even of Cæsar's household and the Praetorian guard, but the Church was chiefly composed of the humbler class. Society in Rome hardly knew that there were such people as Christians, or, if it thought of them at all, thought of them only as an extreme faction of the Jews, to be even more despised and detested than the majority of that hateful people.

Moreover, when St. Paul wrote these words, there were among the believers at Rome two parties—the Jewish party and the Gentile party, the former converted Jews, and the latter Gentiles brought in from among the heathen. Between these two parties there was much strife and discord. This, of course, made the Apostle very unhappy, and he sought, with all the power of his eloquence and of his influence, to bring about a change. So, in the last chapters of the Epistle to the Romans, we find an earnest appeal to mutual forbearance and charity, based upon the argument that all, Jews and Gentiles, are one and alike in the sight of God—that God has accepted all in Jesus Christ.

Now turn to the text itself. The verse contains a prayer. There is, first, the substance of the prayer—the Christian graces of Joy, Peace, and Hope, which the Apostle prays may be bestowed upon the converts at Rome. And, secondly, there is the benediction—the graces are gifts which come from God through the power of the Holy Spirit. We may conveniently study the subject under two aspects.

i. *The Gifts.*

ii. *How to retain the Gifts.*

I.

THE GIFTS.

There are three gifts spoken of in the text—joy, peace, and hope. The joy and peace which Christ imparts rest on faith ($\epsilon\nu\tau\hat{\omega}\pi\sigma\tau\epsilon\nu\epsilon\nu$). Hence they are the joy and peace especially flowing from justification and acceptance with God. St. Paul in this passage makes hope take the precedence of the other two gifts. The reason why he does this is apparently because joy and peace not only result from hope, but they also themselves give rise to a fuller hope. In proportion as joy and peace increase in the Christian believer, he approaches to the state of abounding in hope, to which the Apostle prays that he may attain. Hope, then, St. Paul regards both as the spring and the outcome of peace and joy.

i. *Joy and peace.*—These two Christian graces are closely allied in the experience of believers. Coming to Christ, there is ‘rest for the weary and joy for the sad.’ The joy of pardon is the companion of peace with God. And the joy of the Lord is possible even in self-denial. And if man can give pleasure by self-denial, may we not conclude that God is blessed in giving peace and joy to believers? He pours His sunshine and rain upon the evil and the good without respect of persons. But it is only those who have emptied Self out of the heart that He promises to fill, through His Spirit, with peace and joy.

Why is it, then, that so many people realize so little of this joy and peace in life? Why is it that they are always looking on the dark side of the picture?

(1) The first great reason of this want of joy and peace in life is that many leave religion out of their lives altogether, there is no such thing with them as really believing. They live without God in the world; there is no fear of Him in their hearts. Satan and his bondage is to them pleasant, a worldly life seems to them to be the real life, the best life.

They reject God because to religion, as well as to life, there is a dark side and a bright side, and they will look only on the dark side. And so it seems to them that religion will only make life worse than it is, that it will curtail their liberty, and if they become religious, they will have to give up much that pleases them, and get nothing in return. Religion looks all black to them,

'believing' can shed no ray of joy and peace upon their already dark and blighted lives.

(2) There are others who have very little joy and peace in their lives, because, though they believe, they never get further than the mere fact of believing, never advance further than the very beginning of a religious life. At first, when they began to believe, when the truth first flashed upon them, they seemed to have the very thing which they had so long desired. It all seemed so easy, all so simple. Christ had done all for them, and very little was required of them to do. But then, as they went on, and their enthusiasm cooled, and when they found that there was much that they must do, and a cross that they must bear, they had not the courage to go on. They were disappointed, religion was not what they had expected; it had not brought them any joy or peace in their lives. They were still troubled, discontented, and they blamed religion and not themselves, and while keeping up a show of it, never got any of the real good out of it.

(3) Then there are others, truly religious persons, who make use of all the means of grace, who do all they can to make their believing real, who long for the joy and peace which they know for certain that religion has for them, and who have not found it yet. It is their own infirmity. They are probably still young, they will find more of the joy and peace as they grow older; they have not yet overcome their natural infirmities; the besetting sin is yet strong, they must have patience and courage.

Going to a country appointment the other day, when nearing the village I saw one of the members coming towards me. He was totally blind, and had lost his right arm. He guided himself by tapping the hedge with his stick, and was humming a tune. 'Good afternoon,' I said; and having heard me preach two or three times, he said he easily recognized my voice. In a few words he told me of the terrible gunpowder explosion in a quarry which had blinded him and blown off his arm.

'Is it your belief now,' I said, 'that God compensates His children who meet with such calamities in life?' 'I am as sure of it as that I am living,' he replied. 'Why, I can read the Bible with my fingers; I can remember sermons so well I could preach them; and I can see spiritual things as never before.' We walked back together towards the village. Children coming from school spoke to him, and he answered, 'Hallo, love.' Not a collier met us but called him by his Christian name, and he replied with the cheerfulness of a lark.

'Ah,' he said, 'God had to blind me before I could see; and now I am full of His light. The other day I thought of the word Joy. First letter J stands for Jesus, which means

that He must have first place. Second letter O stands for Others, which means that other people take second place. Third letter Y stands for Yourself, which means that self must come last. Then you get Joy. Turn the letters round, as you are always tempted to do, and you get joy's opposite, which is sorrow. God keeps showing me things like these.¹

2. Hope.—Joy and peace are present gifts, and do not reach the future. Yet hope and joy are bound up the one with the other. However bright the present, it could never satisfy the soul, if it were to lead to nothing but a dark, dreary, hopeless end. But the man of God may rejoice in hope. Even though all were to fail him here, he has a home, and a certain one, awaiting him in heaven. We need not be afraid of death, for we know we shall rise again. We need not be heart-broken even in separation, for we know that Christ is coming, and that when He comes all His saints will be gathered into His presence.

(1) *Hope must have a foundation.*—God is the foundation of our hope. We are apt to think that hope is fixed beyond our choice, that some people are hopeful, others not. Some are hopeful because they have had no real experience; others because they cannot be taught; they have such liveliness that they go on hoping. That is not St. Paul's way of speaking. His hope is neither a youthfulness nor a weakness, nor a happy accident, but a gift of God meant for use, and not confined to those to whom it comes naturally. He begins by putting the highest honour on hope: the 'God of hope' he says. So also, at the opening of this chapter, after speaking of 'patience and comfort of the Scriptures,' he goes on to speak of the 'God of patience and consolation.' There he began by patience and comfort of the *Scriptures*. All things were written aforetime for that purpose. The experience of the past is to give courage and gladness for the future. Yet he showed that that virtue of the *Scriptures* came from God, and that He is the eternal Giver of patience and comfort, using the *Scriptures* to enlighten His ways. Just so here: he is speaking of 'the root of Jesse' that should 'rise to reign over the Gentiles': in Him should the Gentiles trust or hope. First there had been the word spoken aforetime, God's council long before, including all the earth. Now His providence has wrought what His counsel planned. The Gentiles had been brought to know Him, and so to hope in One who had made provision

for them so long before. Hence, none were so outcast but that they might know Him, and know that He was caring for them. What He had done He would do again. And so He is Himself the God of Hope, in two senses: as One in whom we hope, and still more as the Giver of Hope, so that the more He is known and loved, the more hope is possible.

The God of hope. Thank God for that precious word of His Apostle. It is a common hope of which the Apostle speaks as well as a common joy and peace, which all should share, and in which all should increase under the energy of the common Spirit. It is the hope of the Church, the hope of the faith, the developed and continued hope of Israel, and of the Church of the old covenant that he desires for them. Christian hope should be the same in kind, but greater in degree, than the hope of the fathers. Greater in degree, richer in content, intenser in quality, and wider in area, because of Divine promises fulfilled, and Divine character revealed, and new Divine hopes opened out. The future is ours, for it is Christ's. To adapt the words of R. Browning—

One who never turned his back, but marched breast forward,
Never doubted clouds would break,
Never dreamed, though right were worsted, wrong would triumph.
Held we fall to rise, are baffled to fight better,
Sleep to wake.¹

(2) *Hope shall be overflowing.*—Observe the fulness of our hope. We are not to be satisfied with a few drops from the edge of a shower, but we are to look for that which may fill the soul. And when we reach our hope, and see, in faith, the coming Saviour, the fulness should overflow, the vessel should run over, and we should abound (or overflow) in hope, to the glory and praise of God.

To 'abound in hope' means, as I take it, to 'have the sanguine temperament.' It expresses, not so much the idea of intensity as the thought of pervasiveness—an atmosphere of hope. The startling thing is to hear a sanguine temperament spoken of as a gift of the Spirit. We are apt to look upon it with rather a patronizing eye. We think of it as the attribute of a child, of a boy, of a *little* nature. We can see how *faith* should be a gift of the Spirit; we can see how love should be a gift of the Spirit; but hope seems too lowly a flower for such a planting. And yet I think it requires a greater exercise of Divine power to inspire with habitual hope than to inspire either with habitual faith or with habitual love. Faith and love both get a training in this world. The child is taught to trust his parents; the man is bound to his brother by the ties of friendship. But hope gets no training in this world. There are no materials for its train-

ing. Its gleams are too few and fleeting to influence the eye; its effects are too transient to mould the heart. If there is to be a training for hope, it must come from another world—from God's world. There must be sights which eye hath not seen, sounds which ear hath not heard, thoughts which heart hath not conceived. We have all some object whom we can *trust* for ever; we have all some object whom we can love for ever; but we have no earthly object whom we can see for ever in the sunshine. The source of perpetual hope is God alone.²

At dawn she sent him a bird
Which lured from slope up to slope,
Such singing never was heard!
The bird was Hope—
Hope was the bird.

A star at twilight she sent,
Which shone, and filled from afar
His soul with peace and content.
Hope was the star—
The star was Hope.³

II.

HOW TO RETAIN THE GIFTS.

The gifts are ours. We have joy, peace, and hope; and see what a richness there is about it all. They are not given with a grudging hand. The prayer is, that we may be filled with all joy and peace. 'All,' that is, of every kind: joy in present blessings; joy in the coming hope; joy in what we see; joy in what we know without seeing; joy in the gifts which God bestows; and, above all, joy in the Lord Himself, the Giver of them all.

There are two ways mentioned in the text in which these gifts are to be retained and increased in us. The first refers to the *exercise of our faith*, 'in believing.' The second refers to our *absolute dependence on God*, 'in the power of the Holy Ghost.'

i. *The exercise of our faith.*—Note well the words '*in believing*.' The Lord will do His part, in His own way. Let us, in His grace, do our part, which is, to believe; that is to say, to take His word, and rest upon it, and live in the spirit of men assured. It is not our dream, but His Word. Ponder it, repose upon it, and then from it look upward, and look forward. What is hope, hope in the Scripture sense of the word, but faith looking forward, an expectation warranted by the trusted Promiser? Such be our happy hope, and, indeed, it will make life happy all over.

² George Matheson, *Rests by the River*, 38.

³ William Canton.

Earth is brighten'd when that gleam
Falls on flower and rock and stream ;
Life is brighten'd when that ray
Falls upon its darkest day.¹

2. Our absolute dependence on God.—(1) It is important that we should recognize our indebtedness for these gifts. It is the ‘God of hope’ who bestows them, it is ‘in the power of the Holy Ghost’ that we shall be made to ‘abound’ in them. You will find the sacred doctrine of the Trinity lying at the foundation of the whole.

First, we find that these gifts are given by God the Father. He is here described as the author, the source, or origin of the gift. Thus we constantly find everything traced to the purpose of God the Father, as the great originator. In His boundless love He gave the Son to die for us. Through the same love we are made heirs of an inheritance. And now, in the same love, He breathes forth joy, peace, and hope into the souls of His people.

But, while He is described in this passage as the author, God the Holy Ghost is represented as the applyer. It is His loving work to apply to the individual the purpose of the Father. It is He that calls, that imparts the new birth, that quickens, that purifies, that leads, that comforts, that bears witness that we are the children of God. In other words, it is He that comes into personal contact with each heart, so that He was described at Pentecost as lighting on each of them; and the God of hope is described in this passage as bestowing hope through the power of the Holy Ghost.

And while God the Father is the author, God the Holy Ghost the applyer, God the Son is the one object of the faith. We see, then, that in this text the great doctrine of the Trinity in Unity lies at the foundation of the joy and peace, and is the great secret of the abounding hope.

I have been told that the effort to send a wireless message across the Atlantic represents the exertion of 500 horse-power, but the amount of power requisite to receive that message is contained in such an accumulator as a motor car carries. The omnipotent God is the great transmitter of Hope, while our faith, although no larger than a grain of mustard seed, is yet sufficient to receive that hope which, proceeding from Him, is transmitted by the medium of His Spirit.²

¹ H. C. G. Moule.

² C. Copeland Smith.

(2) ‘In the power of the Holy Spirit.’—The first and most needful step for us is to believe, but we cannot even *believe* without the help of the Holy Spirit. This is itself God’s gift. Our inclination is to trust only to what we see, to think lightly of the help which is above, to live as if it were not there. We have to believe that He is, and that He is the rewarder of them that diligently seek Him. But belief sometimes is full of darkness and terror. When we see Him through the mists of our evil hearts, a horror often comes over us; we see that He executes judgment, and we shrink away from it. If He has made us prize hope, then we see a brightness beyond the storm clouds. He puts joy and peace into our belief. He gives us power to rejoice even in the sufferings and trials that befall us and others, if they may lead to purification. He gives us power to have peace in ourselves, towards each other, towards Himself.

For us hope may not come at first, but, when we believe, and then rejoice and are at peace, hope comes at last, and in an overflowing tide. It does not come from brighter prospects without or from thoughtlessness within, but from trust in the God of Hope, and willingness to believe that He is working all things to glorious ends. The worst hopelessness is that about ourselves. It seems so useless to try to mend, we feel tied and bound. Yet He is not hopeless about us; His fatherly judgments teach us that by hoping in His judgments, and submitting to His Holy Spirit, we shall find the dull cloud upon us breaking, and His heavenly glory shining upon us.

Several years ago passengers on the ferry steamers that run from Liverpool to Birkenhead and back would see on a bright warm day a crippled boy. His body was grown almost to a man’s size, but his limbs were withered and helpless, and not bigger than the limbs of a child. He used to wheel himself about in a small carriage, like those which boys use in their play. He had a little concertina, and on this he used to play some sweet simple tunes. ‘How is it, Walter,’ a gentleman asked one day, ‘when you cannot walk, that your shoes get so worn?’ A blush came over the boy’s pale face, and, after hesitating a moment, he said ‘My mother has younger children, sir; and while she is out washing I amuse them by creeping about on the floor and playing.’ ‘Poor boy!’ said a lady standing near, not loud enough, as she thought, to be overheard, ‘what a life to lead! what has he in the future to look forward to?’ The tear started in his eye, and the bright smile that chased it away showed that he did hear. As she passed by him to step on shore, he said in a low voice, but with a smile, ‘I am looking forward to having wings some day, lady.’

What were the Churches of Galatia?

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II.

I. THE ALTERNATIVE.—The general question has in the lapse of years narrowed itself down to this: Were the churches of Galatia, to which Paul wrote and which he mentioned as an example and model to the Corinthians (1 Co 16¹), the four churches in South Galatia which were converted and organized on his first journey (Ac 13 and 14), or certain other churches in the territory of the three Gaulish tribes who dwelt around Ancyra, Pessinus, and Tavium? If the latter view is correct, then either the formation of those churches is not mentioned in the Acts, or it is briefly alluded to in Ac 16^{6a}, ‘he traversed the Phrygian and Galatic region,’ though the formation of churches is there not described. The discussions from many sides of this general question show indisputably that there is no other alternative.

Zahn argues that these words do not imply, but actually exclude the supposition, that the formation and organization of new churches took place on this part of the journey. It is difficult to find fault with his reasoning. In order to estimate fairly the meaning of 16^{6a} take a parallel case. The same Greek expression occurs in 14²⁴, διῆλθον τὴν Πισιδίαν. I have always been accustomed to infer that any preaching in this final stage of the first journey was quite ineffective: there was no ‘open door.’ So far as I am aware, every scholar and commentator agrees. The contrast between the full description of the four new churches and the brief allusion to the progress through Pisidia does away with all doubt. If a theory were proposed that Paul at this time founded a group of churches in Pisidia, and continued afterwards to take a warm interest in them, and addressed to them the so-called letter to the Ephesians (whose destination remains an enigma), the suggestion would be regarded as ridiculous; and at the very least it would be obvious that the author of the Acts either esteemed the Pisidian churches as of no account or was ignorant of their existence; and therefore the same applies to churches whose foundation has been supposed to fall under 16⁶.

Yet, while διελθεῖν never implies the foundation of churches, it seems regularly to imply preaching and teaching in the country whose name is added to the accusative; and the context sometimes specifies what took place. So, for example, in 15⁸ the progress through Phoenice and Samaria was a matter of some consequence, and its nature is described; but the foundation of new churches is excluded. Paul visited and taught the disciples who were already there; but he did not form new churches. Similarly in 18²³.

The fact is that the foundation of a new church was a matter which needed time, teaching and training of officials, proper organization, etc. We are not justified by anything recorded in Acts in believing that the formation of a church was the result of a whirlwind mission and nothing else. The evangelization of Antioch was truly a whirlwind mission: Paul came, spoke, and had the city at his feet. I failed in earlier books to appreciate this fully; but the evidence of Galatians and Acts is coincident and conclusive (*The Cities of St. Paul*, p. 310 ff.). The effect produced on the city was attained in a few days and two Sabbaths. That, however, did not make the church. Zahn seems to distinguish rightly the conversion of disciples from the formation of a church. The church at Antioch was the result of a much longer residence, during which the new disciples were taught and disciplined; and even then the sudden attack which was made on Paul and Barnabas expelled them before they had properly organized the disciples, and they had to return later (14^{22f}) and complete the constitution of the church (as described there, v.²² ‘disciples,’ v.²³ ‘church’).

We find, therefore, that in Ac 16^{6a} Luke can hardly have attached any importance to churches formed in this way and at this time; for he does not employ the term ‘traversed’ (διελθεῖν with accusative of the region) to describe the foundation of new churches, such as those which Paul speaks about and to which he wrote. It is, of course, quite possible, by the supposition that the

author of the Acts wrote inaccurately, carelessly, or ignorantly, to make his language in 16⁶ compatible with a prolonged and successful missionary tour, but this can be done only at the sacrifice of the author's claim to be regarded as a good and trustworthy narrator, whose language can be pressed to the full limit of its natural force and meaning.

But this negative argument is not likely to convince any one whose mind is swayed in the North-Galatian direction by other reasons. I propose to collect and examine the geographical and topographical evidence that can be gathered from Luke and Paul, and to show that this is decisive. Historical evidence has been emphasized enough elsewhere by others, and I shall not devote any attention to it at present.

II. THE REGION PISIDIA.—It is clear from the comparison of Ac 14²⁴ with 13¹⁴ that Antioch the Pisidian—such is the best text: ‘Antioch of Pisidia’ is a corruption perhaps later than 295 A.D.¹ about which time Antioch was made the capital of a newly instituted province Pisidia—was not a city of Pisidia. After leaving Antioch on his way home to Syria, Paul traversed Pisidia and came to Pamphylia. Luke therefore regarded Antioch as outside of a region which he calls Pisidia. His view agrees exactly with that of Strabo, who in 19 A.D. describes Antioch as a city ‘towards Pisidia,’ but not in Pisidia; compare his words quoted above about Phrygian Ancyra ‘towards Lydia.’ In fact, Strabo treats it as a city of Phrygia. It is clear that both Luke and Strabo regarded it as near, though outside of, the Pisidian frontier. The epithet ‘Pisidian’ was derived from this situation, and from the fact that the city was a garrison to defend the plain from the incursions of the mountaineers (Strabo, p. 576). Both these authorities knew a region Pisidia, and outside of this region a city Antioch ‘towards Pisidia’ or ‘the Pisidian.’

Some epithet was needed in common use to distinguish this from the numerous other cities of the same name; but, if so, why not call it Phrygian Antioch? That epithet was unsuitable, because there was another Antioch on the south-west frontier of Phrygia, reckoned by some as Phrygian,

but by Strabo probably as in Caria. The expression ‘Phrygian Antioch,’ therefore, would be obscure, because it might readily be understood as Antioch on the Maeander, close to the entrance from the west into the land of Phrygia.²

The testimony of the best authorities, Luke and Strabo, that Antioch the Pisidian was not in Pisidia but only a guard against Pisidia, is clear. Local evidence, however, may reasonably be desiderated. In an unpublished inscription found at Antioch in 1911, Sagalassos is styled ‘First of Pisidia.’ That title occurs on its coins about 260 A.D., and corresponds to its importance at that period,³ provided that Antioch be reckoned as outside of Pisidia. If, however, Antioch was in Pisidia, then beyond all doubt or question, Antioch, not Sagalassos, was ‘First of Pisidia.’ There were, of course, many cases in which several cities claimed the title of ‘First’ in their province or region (see examples in section vii.). But in such cases the rivalry was real and strong. Nicomedia would not have admitted to a public place within its walls an inscription in which Nicæa claimed to be ‘first of Bithynia.’ But here Antioch admits the claim of Sagalassos to be ‘first of Pisidia,’ and therefore was not a claimant of that honour.

Moreover, an important double inscription on two sides of one large basis at Antioch has long been known, but the correct text was first published in the present writer's *First Christian Century*, p. 160. The inscription on one side calls Antioch a metropolis, and implies that it was metropolis of a *Regio*. In the inscription on the other side, the Region joins in honouring the same person; and the name of the region is given as Mygdonia, a poetic term for Phrygia.

Marquardt rightly speaks of Antioch as a city of that Phrygian district which was included in the province Galatia (*Stadtverwaltung*, i. p. 359); but G. Hirschfeld, in Pauly-Wissowa, *Real-Encyclop.*, strongly describes it as a city of Pisidia.⁴

III. THE TWO REGIONS.—From the text of Luke it is evident, as we shall now show, that on

² *Cities and Bish. of Phrygia*, chap. i. ‘The Gate of Phrygia.’

³ According to Strabo, p. 569, Selge was the greatest Pisidian city about the time of Christ; and it had a rich old coinage; but it sank to secondary rank.

⁴ Ptolemy (in one of his references) and Pliny speak of Antioch as in Pisidia. They are inadequate authorities. After 74 A.D. there was a tendency to make the diminished regions Phrygia and Pisidia into one.

¹ This is a mere *obiter dictum*, and has no bearing on the Galatian question. There is still much investigation to do regarding Pisidia, before an opinion can be safely stated about date.

this first journey Paul confined his personal work to four cities in two distinct regions, though he produced great effect also throughout the whole of the first or western region. He did not similarly affect the second region (the eastern) outside its two cities. The reason for this narrower range of influence will become apparent through the statement of the facts in the two cases. In the first region, besides the capital Antioch, there were several other cities (of which Paul visited one, viz. Iconium). In the second or Lycaonian region there were two cities, neither of which was a capital. Paul visited both cities; but in the villages which composed the remainder of the region there was no population suited to comprehend his message: even in Lystra the rude Lycaonian plebs seems to have been beyond his influence. It was in the more educated cities that he found a large audience suited to hear him.

During the second journey Paul's visit to the eastern region is described in some detail (16¹⁻⁵), while his visit to the western or Antiochian or, as Strabo says, Phrygian region is passed over in a word (16⁶).

On the third journey Paul visited both regions, and influenced all the disciples individually (18²³); in this case the two regions are mentioned with sharp brevity, and both with the same emphasis; and the fact that there are two, and only two, regions, is now made perfectly clear. On the other two journeys it is only by careful reading that the division into two regions is observed, though it becomes quite clear as soon as the regions are pointed out.

Thus Luke (13¹⁴-14^{24a}) describes a large district containing three regions (*χώρας*): of these regions Pisidia was twice traversed (Ac 13¹⁴ 14²⁴), but in it no churches were founded; in each of the other two regions two churches were constituted. This is a matter of geography, and the facts will be reviewed and made definite in the following sections.

CORRECTION. On p. 21 I have said that Harnack held the North-Galatian view. So I had

fancied. What ground there was for this thought I do not remember. It seems, however, from the note in the second edition of his *Mission und Ausbreitung*, ii. p. 387, that he has not committed himself to a definite opinion, though he inclines rather to the South-Galatian view: this footnote is different from and much longer than the footnote in the first edition.¹ The plan on which the following series of articles were written was, after showing the true meaning of Luke's narrative in detail, to work from the principle laid down in sharp and explicit terms by Harnack (see p. 21 and section xii.) regarding Paul's use of the Roman provincial divisions. This principle, fundamental in the South-Galatian view, was treated in my argument as accepted by the greatest of modern Church historians, even though he did not apply it to the Galatian question.

Since, however, the principle is stated by one who appears to be rather inclined to the South-Galatian view (though not at all committed to it), it loses its value for my present purpose, though its positive strength remains the same in the eyes of the world. I cannot, however, now rewrite the argument; but I will emphasize more than I have done a remarkable fact. Three early Christians speak about Iconium after having personally visited it: the first is Paul through the mouth of Luke; the second is Hierax the martyr in 163, a slave from Iconium; the third is Firmilian, bishop of Cæsarea, who was present at a Council held in Iconium: witnesses respectively of the first, the second, and the third centuries. All of them speak of Iconium as being in Phrygia. This term Luke defines more fully as the Phrygian region of (the province) Galatia: the others knew that the same was true in their time, and we now know that positively this was so from 25 B.C. to about 295 A.D. The full meaning of this testimony will appear in the sequel of the argument.

¹ I no longer possess the first edition in German, which was the copy that I first read; hence, when I mention the first edition, it will be understood that I quote from Dr. Moffatt's excellent translation. In this the footnote simply says that the author will express no opinion on the Galatian question.

In the Study.

New Sermons and Lectures.

THE first place must be given to the 'Short Course' series. This is a series of volumes intended to offer examples of that form of preaching which now takes the place of the 'popular lecture.' It was called the popular lecture because it was addressed to the people, not because the people thronged to hear it. There was a time, no doubt, when it was popular in both ways, but after many a year it lost all its popularity, and had to be discontinued. It lost its popularity because of its monotony. The impatient modern mind would not wait until a preacher 'lectured' slowly through the whole Epistle to the Romans. But the lecture has a distinct place. And now it is tried and found very acceptable *in short courses*.

Three volumes of the 'Short Course' series have been issued. The Rev. R. H. Fisher, D.D., lectures on the Beatitudes, and *The Beatitudes* is his title. Professor John E. McFadyen, D.D., gives us the message of the Book of Amos. His title is *A Cry for Justice*. The Rev. John Adams, B.D., the energetic and accomplished editor of the whole series, expounds Psalms 6; 32, 38, 51, 102, 130, and 143, and calls his book *The Lenten Psalms*. The volumes are issued in a new and very effective form by Messrs. T. & T. Clark, at 2s. net each.

The three volumes at once cover the variety that may be looked for in such a series. Dr. Fisher is theological; Professor McFadyen is practical; Mr. Adams is homiletical. Mr. Adams has written his book for the pulpit; Professor McFadyen has written his book for the pew; Dr. Fisher has written his book for the man in the street.

How can a man who writes theologically write for the man in the street? In Dr. Fisher's way. Dr. Fisher does not delight in theology. He has no reverence and very little respect for it. But he never gets away from it. Up against it he comes at every turn of the road, and once more he has to explain it out of his way. Is not this to preach to the man in the street? Most humanly and with a strong impression of reality Dr. Fisher handles the Beatitudes. And if he were less theological he would undoubtedly be less acceptable to the man

to whom it is his deep desire to commend the Beatitudes for everyday living.

Of Professor McFadyen and of Mr. Adams we have left no room to speak. Let them speak for themselves. The trifle spent upon them will be well spent.

The Rev. Ramsden Balmforth has been in the habit of discoursing to his congregation in Cape Town on Sunday evenings on *The Ethical and Religious Value of the Novel*. These discourses he has now published under that title (George Allen; 5s. net). He is the very man to preach on the Novel, for he believes in it. He believes in its ethical and religious value. And one thing he has discovered about it. People say, 'Art for art's sake'; but he has discovered that the greatest artists, at least the greatest literary artists, do not write for art's sake. Dickens did not, Thackeray did not, George Eliot did not, Meredith did not. They write to do good by means of their writing. They write because there is something which they want to argue or laugh out of existence, something they want to argue or laugh into existence in its stead. Mr. Balmforth deals with eight novels: (1) George Eliot's *Adam Bede* and the supreme Moral Law; (2) Hawthorne's *The Scarlet Letter* and the Law of Retribution; (3) Victor Hugo's *Les Misérables* and the Law of Atonement; (4) Mrs. Lynn Lynton's *The True History of Joshua Davidson* and the Law of Sacrifice; (5) Dickens's *Hard Times* and the Law of Service; (6) Oliver Wendell Holmes's *Elsie Venner* and the Law of Heredity; (7) Mrs. Humphry Ward's *Robert Elsmere* and the New Conception of Christ; (8) James Lane Allen's *The Increasing Purpose* and the Law of Development.

In the Time of Harvest is the title of a volume of sermons contributed by Canon Scott Holland, the Ven. E. E. Holmes, the Rev. W. S. Swayne, and other eight Church of England preachers. The volume is published by Mr. Allenson (2s. net).

The editor of *The Christian World Pulpit*, Mr. H. Jeffs, is already an author. But he has never offered us anything so substantial in appearance,

or for that matter so appetizing, in topic as the volume of studies in practical ethics which he has called *Concerning Conscience* (James Clarke & Co.; 3s. 6d. net). That the things which concern the conscience are a frequent cause of perplexity is made very clear by the correspondence columns of the newspapers. And it is exactly as if he were the conductor of a correspondence column that Mr. Jeffs writes. Only he has the immense advantage of being able to lay a good foundation of ethical principles, and even discuss the qualifications of the conscience, before he brings his cases forward. More than that, he has freedom to introduce his 'cases' as he pleases, and he does not offer them on a string, but lets them rise naturally out of the narrative, so as to preserve the interest of his book to the end. One thing more: he has courage. He has the courage to speak, and he has the greater courage to refrain from speaking when questions of sexuality arise, saying, as he ought to say, that only a disciplined and responsible physician must handle such things whether at school, at home, or in the conflict of life.

Sermons to young men are ever in demand, and sermons to young women occasionally. The Rev. John Reid, M.A., in his new volume, *The Uplifting of Life* (James Clarke & Co.; 2s. 6d. net), has given examples of both. For the most part, he has spoken to young men and young women together; sometimes he has kept them (at least in his own mind) apart. In either case he has spoken sincerely, courageously, wisely, memorably. It is scarcely conceivable that any young man or woman could listen to one of these sermons and depart unblessed.

But they are not for youth alone. Middle age and old age will find encouragement in them. They are built on Christ; they are gold, silver, precious stones. Mr. Reid's teaching will stand the test of the Fire.

How many volumes of sermons are there in Everyman's Library? There is at least one volume. And it is notable. Who knows the sermons of the Rev. George Wade Robinson? Every man will know them now. The title is *The Philosophy of the Atonement, and Other Sermons* (Dent; 1s. net).

A volume of College Sermons delivered by

George Lansing Raymond, Professor of Esthetics in George Washington University, has been published by Messrs. Funk & Wagnalls under the title of *Suggestions for the Spiritual Life* (6s. net). By their title, and still more by the sermons themselves, we are offered a welcome change from the 'mere morality' sermon which young men and women are drenched with. Professor Raymond has had precisely the experience which Chalmers had. His rejection of the sermon which bids us be good is due to bitter experience of its failure. Now in greater variety and with surer touch he brings goodness out of the life which is hid with Christ in God.

The Silent Hour Booklets (Hodder & Stoughton; 1s. net each) are charming small quarto volumes, each containing one or two sermons. The authors of the eight volumes issued are Professor W. M. Clow, Dr. George Matheson, 'Ralph Connor,' Dr. Len G. Broughton, Mr. G. H. Morrison, and Mr. G. H. Knight.

It is inevitable that titles should recall titles; perhaps it is inevitable that they should repeat them. The title which the Rev. Henry Bickersteth Durrant, M.A., Principal of St. John's College, Agra, has given to his volume of sermons on First Corinthians, *The Mind of a Master-BUILDER* (Hodder & Stoughton; 2s. 6d. net), is evidently a recollection of Professor Lock's *St. Paul the Master-BUILDER*. And it is quite fit to be associated with that successful book. The selection of texts shows that the Epistle as a whole is clearly before the preacher's mind, not a verse being chosen that is not momentous in itself and illustrative of the Apostle's argument.

Canon Hensley Henson always (in newspaper English) 'keeps his finger on the pulse of time.' When the 250th anniversary of the Ejection came near, he resolved to preach about it. For he considered it 'the meanest persecution which Christian History records'; and yet he was anxious that no use should be made of the anniversary 'to raise the temper of modern discussions, or to suggest a polemic for modern controversialists.' With that desire and that decided opinion he gave his six lectures in Westminster Abbey on Friday afternoons during Lent. And

now, issuing the lectures exactly as they were delivered, he adds three sermons on the same general subject and calls his book *Puritanism in England* (Hodder & Stoughton; 5s. net).

The Yale lectures on Preaching are a great succession. The latest lecturer is the Rev. J. H. Jowett, M.A., D.D. His book is published by Messrs. Hodder & Stoughton under the title of *The Preacher: His Life and Work* (5s.).

It is a book one can read through in a short autumn evening; but that is partly owing to its extreme lucidity. Its characteristics are simplicity and modesty. Dr. Jowett speaks out of his own experience as a preacher, and not once is there a hint of self-advertisement. There are anecdotes, which come when they should and as they should, to illustrate and be forgotten. His own illustrations are, as he says illustrations should be, 'like street-lamps, scarcely noticed, but throwing floods of light upon the road.' Dr. Jowett seems to cover the whole of the preacher's experience—the Preacher's call, the Perils of the Preacher, the Preacher's Themes, the Preacher in his Study, the Preacher in the Pulpit, the Preacher in the Home, the Preacher as a Man of Affairs.

Perhaps there is nothing in all the book that will come home more closely to the preacher who has done some preaching than the advice to let the sermon stand a little. 'When my grandmother was making cider she used to let it stand for long seasons in the sunlight "to give it a soul!"' And I think that many of our sermons, when the preliminary work has been done, should be laid aside for a while before they are offered to our congregations. There are subconscious powers in the life that seem to continue the ripening process when our active judgments are engaged elsewhere. The subject "gets a soul," the sediment settles down, and in its lucidity it becomes like "the river of water of life, clear as crystal." Every preacher of experience will tell you that he has some sermons that have been "standing in the sun" for years, slowly maturing and clarifying, but not yet ready to offer to the people. One of my congregation in Birmingham once asked Dr. Dale to preach upon a certain text in the Epistle to the Romans, and he said he would seriously think about it. Long afterwards she reminded him of his promise, and she asked him when the sermon was coming.

Dr. Dale answered her with great seriousness: "It is not ready yet!" At another time he was asked by another of his people to preach a course of sermons on some of the great evangelical chapters in the book of the prophecies of Isaiah. He made the same reply: "I am not ready yet."

The Rev. David Fyffe, M.A., has separated what to him are *The Essentials of Christian Belief*, and written a discourse on each essential (Hodder & Stoughton; 3s. 6d. net). He has no crop-eared creed. It is full and rich. It touches every part of our personality. And, what is best of all, he shows that his creed, and every part of it, has rooted itself in his own life and been his making.

Have you come across any of the books of the Rev. Henry Howard? His little volume on *The Shepherd Psalm* was our first discovery, and it was evidence enough of a genuine exegetical gift. Since then, however, that impression has been deepened by the reading of *The Summits of the Soul* and *The Raiment of the Soul*. The new book is *The Conning-Tower of the Soul* (Kelly; 3s. 6d.). The conning-tower of the soul is the conscience; and in introducing his subject Mr. Howard uses Dr. Way's striking translation of 1 Ti 1¹⁹, 'Keeping fast your hold on faith and a good conscience. Some there are who have thrown the latter overboard, and so have in shipwreck lost the former.'

The publishers of the Rev. Percy C. Ainsworth's books are happy in being able to publish another. It contains two series of papers which he contributed to *The Methodist Times*, one on the Silences of our Lord, the other on the thirteenth chapter of First Corinthians. Its title therefore is *The Silences of Jesus and St. Paul's Hymn to Love* (Kelly; 3s. 6d. net). There is not in these papers the riches of exegetical suggestion which his more elaborate sermons possess, there is not room for it; but the same felicitous hand is here both in the word and in the thought.

The first thing that will strike the reader of *Signs of the Times* (Macmillan; 2s. 6d. net) is the

statement in the prefatory note that three of the four sermons 'were preached without manuscript or note.' Where were they preached? In St. Mary's Church, Oxford. The Rev. E. M. Walker, Fellow and Tutor of Queen's College, was Select Preacher in 1911-12, and he spoke to the undergraduates face to face 'without note or manuscript.'

The next arresting thing is the sense of responsibility for his brother which this preacher feels. He uses the past for illustrations, and uses it freely and tellingly, but his whole soul is occupied with the pressure of the present. He has made this discovery, that 'few things are more permanent than the subtle influence of impressions formed in an early stage of one's intellectual development.' He therefore seeks to forestall Mr. Bernard Shaw and all his company.

What has he to forestall Mr. Bernard Shaw with? He has the belief and the life of Frederick Robertson of Brighton. That is the subject of the fourth sermon; that is the inspiration and standard of them all.

'Every Christian's Library' is becoming a considerable collection. The new volume is Dr. A. T. Schofield's *The Knowledge of God* (Pickering & Inglis; 1s. net).

Cura Curarum.

'Cura curarum, cura animarum.'

'A charge of souls does not mean helping the strong but the weak, and one must either not meddle with such work at all or give oneself wholly to it.'—ST. FRANCIS DE SALES.

'Surely it is harder work to cultivate souls than the roughest, most stoney land. The highest work of all is the direction of souls. You must not meddle with it unless you are prepared for a thousand troubles and trials. St. Paul, writing to Timothy, puts long-suffering before doctrine, because naught save patience answers with those who are hard to win.'—ST. FRANCIS DE SALES.

'There are no galley slaves in the Royal Vessel of Divine Love.'—ST. FRANCIS DE SALES.

'During the last few days I have seen the mighty mountains covered with snow and ice, and the

inhabitants of the neighbouring valley told me that one of their shepherds while seeking a stray heifer had fallen into a fissure and was killed. "O my God," said I to myself, "this poor shepherd sought his missing heifer with an ardour which the ice could not chill while he lived. Wherefore then am I so cold in seeking my sheep? My heart was deeply moved, and melted within me."—ST. FRANCIS DE SALES.

'In all that concerned spiritual government Francis sought to deal with souls as God and His holy angels deal with them, by means of inspirations, suggestions, illuminations, remonstrances, prayers, entreaty. He stood with the Bridegroom at the heart's door knocking and gently urging that it might be opened; if successful, he entered joyfully; if entrance was denied, he waited patiently.'—JEAN PIERRE CAMUS.

'Be it ours
... to ask for that calm frame
Of spirit, in which we know and deeply feel
How little is the most which we can do,
Yet leave not so that little unfulfilled.'

R. C. TRENCH.

'For we must share, if we would keep,
That good thing from above;
Ceasing to give we cease to have—
Such is the law of Love.'—R. C. TRENCH.

Virginibus Puerisque.

The Rev. John A. Hamilton owes his reputation as a preacher to children to his recognition of the imagination. We must all be ready to be fools for Christ's sake: Mr. Hamilton is always ready to be as foolish as a child. His make-believe is often very daring, but so is the make-believe of all healthy-minded children. He has published another volume of children's sermons with the title of *The Giant and the Caterpillar* (Allenson; 3s. 6d.). The same publishers have also issued a new edition of *Sermons for Children* by John Mason Neale (2s. 6d. net), which is welcome, for the book had become difficult to find. But it is Mr. Hamilton that we shall take our example from.

THE INSURRECTION OF THE ANIMALS.

A Story of the Future.

In the year 19— an old man wandered about West Cornwall, whose strange doings were a frequent theme of tale and jest. He sat for hours on some out-jutting rock of the coast, surrounded by sea-birds; he roamed about the pastures, attended by the cattle, apparently on the best of terms with fierce old bulls; he stood in a field with horses gathered about him, as if in friendly converse. The old fellow seemed to have an understanding with all the beasts and birds of the countryside, both tame and wild. No one knew where the man had his home or how he lived. It was generally believed that he was a lunatic, but as he did no harm and gave no trouble he was not molested. The country-folk spoke of him as the 'Wanderer.'

Early in March 19— the inhabitants of Penzance were surprised by the appearance of placards on the hoardings, announcing that a strike of domestic animals would shortly take place, and that those who wished for further information on the subject might obtain it by attendance at a certain hall on the evening of that day. The printer of the bills stated, in answer to inquiries, that he had been employed by a person who resembled the Wanderer. Curiosity and some expectation drew a large audience at the time appointed, and the queer old man appeared on the platform to address the assembly. At the beginning, there was nothing like fun, for the Wanderer spoke of the sufferings endured by the animals which assist the labours, contribute to the support, or minister to the pleasure of mankind. His low but penetrating voice, his spare form and wrinkled weather-beaten face, his evidently intense feeling, were anything rather than comical, and the speech was intensely earnest. Common things took a new aspect as he described them. The audience listened while he spoke of slow torture of a bird caught in a trap, and its helpless, hopeless struggle for many hours. When the man said that he had in mercy killed outright hundreds of birds and beasts in such condition, the hearers felt something like relief and gratitude. When he told the tale of the daily endurance of a half-starved donkey under the power of a brutal owner, the man stirred everybody to sympathy. His way of putting the ordinary case of a 'pet' bird for-

gotten and dying of hunger and thirst made the flesh creep. When he related the sufferings of cattle on board ship, the audience cried 'Shame, shame!' vehemently. His account of what men inflict on horses, overloading, over-driving, flogging them, roused the people to a great pitch of excitement. He produced a handful of stones. 'See,' he said, 'these were taken from the intestines of a horse which a man whipped and kicked until the beast fell down dead. Think of the agony endured by the dumb creature! Think of the dulness and cruelty of the wretch who added blows and kicks to the inward pain!' And the speaker's frame quivered as though the pain were his own.

But the mood of the audience suddenly changed when the man went on to say that, despairing of any effectual remedy for the evil from the justice or compassion of mankind, he had for years been engaged in the work of instructing the animals how to secure some amelioration of their lot by their own efforts. Laughter long and loud greeted this announcement. When the laughter had subsided the speaker continued. He stated that he had acquired the power of communication with several species and of receiving communications from them, and was now in a position to direct a combination of animals. This statement encountered more derision than the former one. But the man waited patiently until the audience had quieted down, and then proceeded to declare that the bulk of domestic animals in the country, as well as many of the wild creatures, had resolved to strike a blow for their own emancipation. They did not seek revenge for past wrongs, nor did they intend to exert all their strength at first, but they had determined to give proof of their power in one district, that of West Cornwall, in the hope that the human inhabitants would meet them in a fair and reasonable spirit. This was too much for the gravity and patience of the folk. Laughter, hooting, mewing as of cats, yelping as of dogs, all sorts of noises imitative of those of animals mingled in a furious hubbub. The man disappeared, and the crowd dispersed. Everyone agreed that the Wanderer was mad, some lamenting that his wits had been overthrown by long brooding on the subject of animal woes, some immensely amused by the novelty and extravagance of his madness.

On the next day there was a little head-shaking and tongue-wagging in the streets, for nearly every dog and cat had disappeared from the town. Men

remarked that the occurrence was very odd, and wondered whether the old madman had anything to do with it. During the next evening and night the rats and mice grew extremely bold, as though they were aware of the absence of Pussie and Carlo. Housekeepers complained bitterly of the ravages done in larder and pantry, and mothers declared that they feared for their babies. A good many thefts and some burglaries were reported.

On the second morning there was a scarcity of milk, and the dairy farmers were in trouble. Quite old cows had taken to kicking. Many a pail of milk had been kicked over just as it had been filled. Several labourers had been gored by beasts hitherto perfectly gentle. Bulls and heifers had broken bounds and gone no one knew whither. The farm-dogs had left their homes, so the recovery of the stray cattle seemed the more difficult. Curiously enough, a silence had fallen on fields and woods. Not a caw or a chip could be heard. The rookeries were deserted. Certainly, the matter was of no great importance, people said, but it seemed queer. Could that crazy fellow influence beasts and birds in some way? Wise men answered that it was absurd to imagine anything of the kind. The coincidence was odd, and it might be that a human being who had lived among the lower animals was able to discern signs and tokens of disturbance such as would escape the notice of more civilized mortals, but the pretensions made by the Wanderer were simply ridiculous.

The third day brought a more remarkable development. When the grooms and carters went to harness their horses, every beast was vicious. Some of the men were severely bitten; some were lamed by kicks. Most of the horses escaped from the stable-yards and galloped madly along the streets, attacking everyone they met, until they gathered into one great herd, and scampered about the outlying district, breaking through hedges, devouring and trampling down the standing crops. In the course of the day it became known that all the horses in the villages and hamlets had mutinied like those of the town. Business came almost to a standstill. Building operations were suspended for want of horses to bring material. Provision merchants were obliged to send small supplies to their customers on hand-carts. The coal-dealers could not execute their orders, and the consequent inconvenience to many households, especially where

some members of the family were in feeble health, became privation and even danger of life. Vessels entering the port could not be unloaded; vessels outward bound could not complete cargo. There was a block at the railway station. Letters to and from the rural post-offices were delayed. Country produce failed for the needs of the town. The toils of the fishermen were thrown away, as their 'take' could not be conveyed to the railway. Urged by necessity, men attempted to drag or push heavy loads, but their strength soon gave out. Traction engines were engaged, but there were not many in the neighbourhood, and they proved inadequate to the work. In a single day, the loss and trouble and hardship involved in the mutiny of the horses were appalling. Before evening all doubt of the Wanderer's complicity had gone, and angry men vowed that they would lynch the scoundrel if they had the chance. In a few days the anger had risen to frenzy, for the situation became worse every hour. Horses and cattle imported into the town from a distance either joined the insurgent animals, or, if they could not do that, refused to work. No severity availed to compel them. They might be tortured, but they stubbornly resisted all efforts to force them to work. Then motors were brought into action, and the use of them served to mitigate the sufferings of the people to some extent, but not nearly so much as had been hoped. And a new cause of dismay appeared with the advance of the season. Farms and market-gardens were devastated by worms and caterpillars. Parks and private gardens shared the same fate. Unchecked by the feathered tribes, the vermin increased and multiplied to a sickening and horrible degree. The whole district was threatened with ruin.

Meetings were held, editorials were written, petitions were sent to the King and to Parliament, but nothing effectual could be done. Wealthy people left the neighbourhood, and relief in the shape of provisions was sent to the necessitous, but things grew steadily worse. At first the newspapers outside the afflicted area made light of the matter, and entirely scouted the notion that the Wanderer had part or lot in the business. Sapient editors mildly censured the people of West Cornwall for a tendency to superstition, but an outbreak of animal rebellion in East Kent, which had been predicted in letters sent to the press—letters which had been disregarded as the effusions of a madman

—somewhat altered the tone of editorial comment, and slightly alarmed the officials at the Home Office. A reward was offered for information which would lead to the apprehension of a person of unsound mind, who was causing annoyance to the public by predictions of occurrences similar to those which had happened in West Cornwall and East Kent.

Some of the newspapers gave publicity to a letter in answer to the proclamation signed ‘The Chief of the Insurrection.’ The ‘chief’ informed the British public that to arrest him would only serve to precipitate the general rebellion of all the animals in the country, as it had been arranged that such rebellion should take place whenever he refrained from issuing directions for a period of seven days, and that it should continue until brought to a close by reasonable concession on the part of the human inhabitants or the extermination of the rebels. He pointed out that he was the sole and only possible mediator between the public and the animals, and, consequently, that it was of more importance to the public than to the animals that his life and liberty should be preserved. He asked what likelihood there was of the apprehension of one who had as protectors and informers the whole animal world. Then he predicted a third outbreak, this time on Deeside, and a fourth, in case of obduracy, in London.

There ensued a remarkable correspondence between the Home Secretary and the Chief of the Insurrection, carried on through the columns of the *Times*. The demands of the Chief astonished the public by their moderation. He stipulated that a minister of justice to animals should be appointed, and offered his services in that capacity,

engaging to instruct his staff in the means of communication with the animals. Further, he required the appointment of an inspector of animals in every rural and urban district, to whom every person who employed or kept animals should apply for a licence, the licence to be revocable if the licence-holder should be guilty of ill-treating the animal or animals under his control, either in person or by deputy. Every inspector was to be a well-qualified veterinary surgeon. A lethal chamber was to be set up in every inspectorate, where alone it should be lawful to destroy the life of any animal other than those slaughtered for food, but the slaughter of such animals to be allowed only under the eye of the inspector, or by persons who had received authorization from him. In every school the pupils were to be instructed in the arguments against a flesh diet and in the duty of justice to animals.

Stag-hunting, fox-hunting, coursing hares or rabbits, pigeon-shooting, and, in short, all sports involving prolonged suffering to animals, were to be prohibited. This last provision excited a good deal of clamour, but the general interest of the public was strong enough to overcome the opposition of the sections of society which took pleasure in so-called sports—‘survivals of barbarism,’ as they were styled by the Chief of the Insurrection.

All the demands of the insurgent animals were conceded, and the Chief became the first Minister of Justice to Animals under the British Crown, and so ended the cruel old *régime* and began the happy and harmonious understanding between man and beast, which is extending rapidly throughout the civilized world.

The Call of Elisha.

BY THE REV. JAMES DONALD, D.D., KEITHHALL, ABERDEEN.

It is difficult to explain Elijah's movements on leaving Horeb. If ‘thence’ (1 K 19^{19a}) means ‘from Horeb,’ we feel that there is something wanting in order to bring the words, ‘So he departed thence and found Elisha,’ into harmony with the directions which he received (1 K 19^{15, 16}). It is probable that the road he took at first was the direct road from Arabia to Damascus (‘the modern Pilgrim Road,’ *D.B.* v. 368 and Map), and that he

was pursuing his journey with the intention of anointing Hazael king over Syria. But, while on the way, he appears to have received fresh instructions as to the order in which his three commissions were to be carried into effect. At all events, we find him breaking his journey, in order to cross the Jordan (1 K 19^{19b}, ‘he passed over’) at some point near to where Abel-meholah lay.

On his crossing the river, a busy, cheerful scene

presented itself to view. On Shaphat's farm twelve ploughs were at work. This was a sign that the country had awokened from its torpor, now that the three years and six months of drought were over. The seasons had returned to their natural course, and the work of agriculture, the staple industry of Palestine, was come to life again. Elisha was taking full advantage of the genial weather. The whole force of the farm had turned out on the occasion, or neighbours, it may be, were lending a hand (cf. Thomson, *L.B.* 144). We are to understand from the description given (19^{19a}) that the twelve ploughs were going over the same ground one after another, and breaking it up. Elisha's 'being with the twelfth' was as it ought to be: it was the master's seeing to the work in hand being done in a complete manner. We may infer from this that he was very much in earnest in any business that he was called to undertake.

When he 'found Elisha' (cf. Jn 1⁴⁸), Elijah did not salute him, or come and whisper in his ear the purpose of his visit. He stood still for a moment, and then, without a word, cast his mantle upon him. Thus did the call come to Elisha in the scene of his daily activity, as to the apostles afterwards. And as the outward calling of the fishermen of the lake symbolized their being made 'fishers of men,' so may we see in Elisha's occupation a symbol pointing to the nature of his future work, which was that of the ploughman 'opening and breaking the clods of his ground' (Is 28²⁴; cf. Hos 10¹², Jer 4⁴),—the soil of Israel's moral and religious life, to a large extent yet untilled,—and preparing it to receive blessing from God. There is still another analogy. There are some things in the Gospels that suggest that our Lord and His earliest apostles were previously acquainted with each other, and there are some things that suggest this also with reference to Elijah and Elisha. (a) Although the words of the Divine command (19^{16b}) do not prove that Elijah knew Elisha before, it is unlikely that the man designated as his successor was one whom he had never met. (b) The words, he 'passed over unto him' (19^{19b}), imply that Elijah crossed the Jordan to a spot where he knew that he should find Elisha,—possibly, where he had even caught sight of him at work. (c) When Elijah came near, he was at once recognized. (d) Abel-meholah (see Map, *E.B.* 1312) was in the district where 'the spirit and power of Elijah' had been conspicuously mani-

fested. Samaria, Jezreel, Carmel were at no great distance. At the place last-mentioned, Ahab had summoned all Israel to be present (18²⁰). The presumption is that Elisha was there. And if he was there, we may take it for granted that it was not as an unconcerned spectator, or as one who was not sure on which side his sympathies lay. Elijah's audience did not consist altogether of people who 'halted between two opinions.' He must have had many sympathizers in the crowd (cf. 19¹⁸). It is a probable conjecture that Elisha was both one of them, and also an active helper in preparing the sacrifice. A presentiment of his Call¹ may have come to him there. And there Elijah may have seen in the eager, 'blooming' youth one who was well fitted to take an active part in the work of reformation. If so, the Divine command at Horeb confirmed a presentiment that Elijah also had felt.

His 'casting his mantle upon him' had a sacramental meaning. It was Elisha's 'ordination' to the prophetic ministry. When symbolical actions are recorded in Scripture, it occasionally happens that the ideas which they are intended to express are somewhat obscure; but Elijah's action spoke for itself, and required no interpreter. It darted through Elisha with the speed of an arrow that his clothing him with his mantle signified his investing him with his spiritual powers (cf. Kautzsch, *D.B.* v. 655a). He ran after him as he retreated, but it was not for the purpose of handing back the prophet's cloak. Elijah's continuing his journey reminds us of Another Traveller who 'made as though He would have gone further.' Did Elisha know how to detain Elijah, as the two disciples knew how to detain our Lord?

It has often been thought that what he said, on overtaking Elijah, indicates hesitation. 'Let me, I pray thee, kiss my father and my mother, and then I will follow thee.' Is this view correct? And does what Elijah said in return hint disappointment? Did Elisha not reciprocate so cordially as he expected?

The Revisers have left the rendering of Elijah's reply in the A.V. unaltered, and have put no note in the margin. 'Go back again; for what have I done to thee?' This conveys the impression to the reader that Elijah was disappointed. It looks as if he meant, 'You are not the kind of man I took you for.' 'Lēk, shūb'—'Go, return to thy home if thou dost choose; for what have I done to

thee? Do not give it a second thought. Let it be as if it had never happened.' But when the recollection that Elijah was obeying a Divine command in what he did comes in, we must feel it to be most improbable that this was what he meant.

The key to the meaning of a spoken word is often found in the speaker's tone or accent, or even in his look or glance. Gentleness modulates the voice, and softens the sternness of the eye. The tone that Elijah gave to his speech, or the look that accompanied it, may have shown that its intention was not to reprove, but to put in mind and to encourage. We prefer to think that he spoke to Elisha with paternal benignity. He did not address him in the manner of one who felt dubious about him. He saw and assisted his resolve to follow him. The clause which we read in our Bibles as a question should rather be looked at in the light of *a solemn ordination charge*. 'Consider, ponder, what I have done to thee: let it sink into thy mind what a great thing I have done to thee' ('Cogita, ad quantum munus te vocaverim,' Grotius). If this be the meaning of the words, they reveal Elijah's feeling of the seriousness of the occasion, and his earnest wish that Elisha should have the same feeling. 'Go, return, thinking of the noble service to which thou art now bound; go, bearing in thy heart that this is the day on which I have invested thee with the office of a prophet of the Lord.'

The remembrance of his father and his mother struck a tender chord, it is true, in Elisha's breast. The first words he spoke on overtaking Elijah show this. They are the words of a loving son. But they indicate no moral hesitation. Even a St. Paul may 'cast one longing lingering look behind,' and at the same time do justice to the stronger attraction of 'being with Christ.' The thought of the renunciation he had forthwith to make did not shake Elisha's resolution. This is proved by what he next did. He had asked to be permitted to bid adieu to his father and his mother. But it is not recorded that he went back to his house. The short, but decisive, conversation over, 'he

returned from following him' (19^{21a}), or 'turned from behind Elijah,' after whom he had run. But it was not to enter again under his father's roof, but to give the last finish to what remained to be done in order to mark his separation from the world, and his consecration to the prophet's office. We are perhaps intended to gather from the brief statement made (19²¹), that he returned no further than a few yards from the spot where he had stood face to face with Elijah, and received his solemn charge,—only as far as the plough and the oxen; and not to put his hand again to the plough, or to urge his oxen forward, but to celebrate his act of renunciation, and his entrance upon his new vocation, by a solemn sacrificial feast, in which he was joined by the people around him. Thus he laid hold of the plough of which our Lord speaks (Lk 9⁶²). 'Then he arose, and went after Elijah, and ministered unto him.'

Such are the signs that Elisha was 'not slothful in the business' he had undertaken, when he took upon himself the 'ordination vow,' 'I will follow thee' (19^{20a}). But it may be asked, Did not Elijah's 'casting his mantle upon him' hold out the prospect of something more than his 'ministering unto him'? The answer is, it did: nevertheless the life upon which he entered was at first the life of ministering service. He did not at once begin to accomplish wonders, or to do mighty works. The spirit which he had received manifested itself in a humbler, but no less effective way. He 'travelled on life's way in cheerful godliness; and yet his heart the lowliest duties on herself did lay.' He was content to be known as the attendant who 'poured water on the hands of Elijah' (2 K 3¹¹). His devoted attachment to Elijah, whom he looked up to as his spiritual father and the defence of Israel, was shown by his refusing to hear of leaving him till he was taken up (2 K 2². 4. 6. 12). This pious, submissive service was the final proof that it was no hesitating, half-hearted man whom God commanded Elijah to call unto a place in the front rank of the prophetic ministry.

Literature.

THE HOLY SPIRIT IN THE ANCIENT CHURCH.

IT is not given to every man, it is not given to every scholar, to have his name identified with a particular study in such a way as to make us think of them both together. But Professor H. B. Swete of Cambridge has been able to associate his name with two distinct objects of knowledge, the Septuagint and the doctrine of the Holy Spirit.

On the doctrine of the Holy Spirit he has been at work for many years. In 1873 he published a book on *The Early History of the Doctrine of the Holy Spirit*, and followed it up in 1876 with a book *On the History of the Doctrine of the Procession*. He wrote the article 'Holy Ghost' in the *Dictionary of Christian Biography*, and the article on the 'Holy Spirit' in the *Dictionary of the Bible*. Then in the year 1909 he published a volume on *The Holy Spirit in the New Testament*. It is as a companion and successor to the last-named volume that he now issues *The Holy Spirit in the Ancient Church* (Macmillan; 8s. 6d. net).

The book is divided into three parts. In the first part Dr. Swete, beginning at the end of the first century, carries the doctrine to the end of the ante-Nicene period. In the second part he continues it to the end of the Patristic period. That is the limit he has set himself in this book. The third part is a summary. It is divided into nine sections: (1) The Godhead of the Spirit; (2) the Holy Spirit's relation to the Father and the Son, and His Function in the Life of God; (3) the Personal Life of the Spirit; (4) the Work of the Spirit in Creation; (5) the Work of the Spirit in Inspiration; (6) the Work of the Spirit in the Incarnation and the Incarnate Son; (7) the Mission of the Paraclete; (8) the Work of the Spirit in the Sacraments; (9) the Work of the Spirit in the Sanctification of Life.

At the present time, with the practical aspect of doctrine so much before us, the last section is the most attractive. About one matter of much interest this is what Dr. Swete says: 'On the sanctification of the intellect the ancient Church, and especially the ancient Eastern Church, laid great emphasis; but its teaching on this point is

saved from the dangers which beset mere intellectualism by the constant recognition of the Holy Spirit as the Source of all true illumination. Even in Clement of Alexandria this note is already distinctly heard: the true Gnostic is under Divine teaching, and his intellect is the servant of the Spirit of God; he is united to the Spirit through the grace of love. And the note thus struck in the third century is sustained in the centuries that follow; intellectual life in its highest and best form is regarded by all the Greek theologians of this period as a fruit of the sanctifying grace of the Holy Spirit.'

But it is needless to make quotations, Professor Swete's historical control of his whole subject is only what we expect. It is equally needless to praise the book. In all his tasks, whatever he undertakes to do, Professor Swete does better than any one has done before him.

THE BROSS LECTURES.

Two volumes of the famous 'Bross Lectures' have been published together. One is by Professor Josiah Royce—*The Sources of Religious Insight*; the other is by Dr. Frederick Jones Bliss—*The Religions of Modern Syria and Palestine* (T. & T. Clark; 4s. 6d. net each).

The title of Professor Royce's book is certainly inviting. But what does he mean by 'insight'? That he answers at once. 'By insight, whatever the object of insight may be, one means some kind of knowledge. But the word insight has a certain richness of significance whereby we distinguish what we call insight from knowledge in general. A man knows the way to the office where he does his business. But if he is a successful man, he has insight into the nature and rules of his business and into the means whereby success is attained. A man knows the names and the faces of his acquaintances. But he has some sort of insight into the characters of his familiar friends. As these examples suggest, insight is a name for a special sort and degree of knowledge. Insight is knowledge that unites a certain breadth of range, a certain wealth of acquaintance together with a certain unity and coherence of grasp, and with a certain closeness of intimacy whereby the one who

has insight is brought into near touch with the objects of his insight.'

This is not less inviting than the title. And the book never loses the attention once caught. Not many pages further, Dr. Royce tells us plainly that 'Religious Insight' means 'insight into the need and into the way of salvation.' It is a promising and it becomes a profitable investigation for a philosopher, and after him for us all. One service is rendered finally. The idea, so sweepingly advocated by Professor James, that religious experience is a matter of pathology, is shown to be false.

Dr. Bliss is not so fortunate with his title. Yet he has hit upon a subject which is extraordinarily in need of popular exposition. Who are the present inhabitants of Syria and Palestine, and what do they believe? We are told of the unchanging East; we have an uneasy suspicion that that particular portion of the East has changed very completely in the vital matter of religious belief. Dr. Bliss knows all about it. He was born in Syria, and he has lived most of his life there. Besides, he has been occupied in exploring, coming thus in contact with the inhabitants in ways which are much more illuminating as to their religious creed than the ordinary inhabitant ever finds—not to mention the ordinary traveller. And Dr. Bliss set himself deliberately to study the religion of the people.

Both volumes will maintain the reputation of this Lectureship, high as that reputation is.

TURNER'S STUDIES.

Boswell tells us again and again, and with ever-increasing admiration, how many were the 'Dedications' which Johnson wrote, and how well he wrote them. Dedications are no longer elaborate productions. Their place is taken by the Preface. And it is just as rare to find a man who can write a Preface well as it used to be rare to find a good writer of dedications; and it is as delightful when you find him. Such a man is Mr. Cuthbert Hamilton Turner, M.A., Fellow of Magdalen College, Oxford, whose book, entitled *Studies in Early Church History*, has just appeared, and with a preface (Oxford: At the Clarendon Press; 7s. 6d. net).

But it is not of Mr. Turner's preface that we propose to speak. It is of his book. His book

contains a series of papers, the most of which had been contributed to the *Church Quarterly Review*, and all of which have to do with some aspect of early Church life or literature.

Here is a list of its contents: (1) The Early Christian Ministry and the Didache; (2) Ancient and Modern Church Organization; (3) Metropolitans and their Jurisdiction in Primitive Canon Law; (4) St. Cyprian's Correspondence; (5) Early Chronicles of the Western Church; (6) St. Paul in Asia Minor; (7) St. John in Asia Minor; The Apocalypse; (8) St. Clement's Epistle and the Early Roman Church.

And then there are two appendixes, one on the Value for Textual Purposes of the Latin Version of St. Clement's Epistle, the other on Two Early Lists of St. Cyprian's Works.

Mr. Turner's name will always be associated most closely with studies in Chronology, on account of the wonderful article on the Chronology of the New Testament which he contributed to the *Dictionary of the Bible*. After that, however, he will be thought of in connexion with the ministry of the Early Church, that association being due to a chapter of equal marvel in the first volume of the *Cambridge Medieval History*. It is the readers of that chapter who will turn most eagerly to the present volume.

And of these there are not a few to whom the strongest appeal will be made by two companion articles, the one on St. Paul in Asia Minor, and the other on St. John in Asia Minor. One word on the latter. Speaking in his preface of the changes that a man finds it necessary to make on his early work when, later in life, he gathers it into a book, Mr. Turner says, 'I can no longer speak so confidently of John the son of Zebedee as author of the Gospel and Apocalypse.' But let us transcribe the note in which he records his change of opinion. It is found on page 191:

'I could not now express myself quite so positively about either the common authorship of the Johannine books or the personality of the writer or writers. But it does appear to me (1) to be reasonably certain that one of the original disciples named John, whether the apostle or another, settled in Asia Minor, wrote the Fourth Gospel there, and died about A.D. 100; (2) to be almost certain that the Apocalypse was written in the second half of the reign of Domitian. That the Apocalypse and the Gospel are by one and the same hand I still

think probable, though I admit that I cannot easily reconcile the hatred of Rome which permeates the Apocalypse with the sympathetic delineation of the Roman governor, and of the contest in him between the Roman's sense of justice and the official's desire to "carry on the king's government" at the least possible cost of friction with his turbulent provincials, in that most wonderful narrative Jn xviii 29-xix 16. I should feel minded to urge every student who wants to understand the meaning of the Roman empire in history to master two brief passages in the Bible, the story of the opening of relations by Judas Maccabaeus with Rome in 1 Maccabees viii, and the Fourth Evangelist's account of the Trial before Pilate.'

TEXTS AND STUDIES.

A volume on *The Odes of Solomon* has been added to 'Texts and Studies' (Cambridge University Press; 6s. net). The author of the volume is the Bishop of Ossory, the Right Rev. J. H. Bernard, D.D.

But are there not editions enough of the Odes of Solomon already? And especially is there not an edition, newly revised, by their discoverer, Professor J. Rendel Harris? Dr. Bernard knows it all. He is familiar with all the editions. But he is also familiar with the Odes themselves. And what he has undertaken is not another edition; it is an investigation into, and illustration of, the religious life and thought of Christian people at the time when the Odes were composed.

The Odes were composed in the second century after Christ. Dr. Bernard believes that they were composed for the use of the newly baptized. 'They are thus no longer private songs of a devout spirit, rejoicing in "the joy of the Lord," untrammelled by any fetters of dogma, but they are the hymns of the Christian community, fully developed and organized, their phrases deliberately chosen so as to illustrate the doctrines of baptism.'

And here the Bishop of Ossory says a courageous thing. It was well worth saying. He says: 'But the truth is that it is difficult for later generations of the Church to whom baptism does not constitute the *conscious* crisis of the Christian life to appreciate the heights which these Odes reach. Overpowering as are the gains of Infant Baptism, we learn here something of what is lost by it to the Christian experience. We can understand the

lofty spirituality of the *Odes*, but we find it hard to associate this with the joy of the newly baptized. Yet nothing is clearer in the records of the early Eastern Church than the exalted place which was assigned to baptism as the great crisis in the history of the soul. The *Odes* do not differ in this respect from Ephraim's baptismal hymns; their distinctiveness is not in their doctrinal implications, but rather in the beauty and dignity of the language which the singer employs to express his hope and his rejoicing.'

The book will repay the reader of it. It will repay him very richly. Few of our scholars have Dr. Bernard's gift of good writing.

THE IMMANENCE OF GOD.

The book on *The Immanence of God in Rabbinical Literature* (Macmillan; 10s. net), which has been written by the Rev. J. Abelson, M.A., D.Lit., Principal of Aria College, Portsmouth, is not a treatise on the philosophical doctrine of Immanence. It is an investigation of the question whether the idea of God's immanence, or presence, in the heart and life of men, is found in the writings of the Jewish Rabbis, and, if so, to what extent it is there found.

Dr. Abelson, like other Jews of the critical and progressive school, has been confronted with a claim made for Christianity. It is the claim that until Christ came God was a distant God, the typical passage being Is 40²², 'It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers'; that it was through Christ and His own direct experience of God that the experience of God as a very present help gradually found its way into the heart of His followers. Dr. Abelson denies that claim. Or at least he tells us that even if it cannot be said that the immanence of God is evident in the Old Testament, it can at least be proved that the idea did not come with Christ and is not peculiar to Christianity, for it is to be found in abundance in the Rabbinic literature.

The book is a sign of our time. Where in all the history of Judaism was Christ treated as He is treated here? Where was the New Testament quoted and accepted? But as a contribution to knowledge it is valuable chiefly on account of its exposition of the Rabbinic doctrine of the Holy Spirit. The prevalence of that doctrine in the

writings of the Rabbis and its purity will come as a surprise to many a Christian theologian.

THE BOLOKI.

To students of religion and folklore the name John H. Weeks is well known. For many years he has been a steady contributor to *Folklore*, and to the *Journal of the Royal Anthropological Institute*. And his contributions have had the importance always attached to what is at once original and scientific. More than most missionaries, Mr. Weeks has given attention to the customs and beliefs of the natives among whom he has laboured. Nor has he neglected his proper work in so doing; rather has he furthered it exceedingly, his interest in the smallest and homeliest concerns of the natives making for him an entrance into their confidence.

Mr. Weeks has now published a fine volume, into which he has gathered all his knowledge of that Congo tribe called the Boloki, among whom he has been living for thirty years, and other tribes round them with whom he has had more or less intercourse. The title of his book is *Among Congo Cannibals* (Seeley, Service, & Co.; 16s. net). It is a large, well-filled volume, and it is illustrated with the publishers' well-known liberality.

Turn to the religion of the Boloki. Like almost every other tribe and people on the face of the earth, the Boloki have their belief in a Supreme Being. But He is of little use to them, He lives so far away. 'During the whole thirty years of my life in various parts of the Congo I have heard the name of the Deity used in the following four ways only: Among the Lower Congo people, when they desire to emphasize a statement or vouch for the truthfulness of their words, they use the name in an oath. When in extreme trouble they cry out: "I wish *Nzambi* had never made me!" or when in great distress: "Nzambi, pity me!" Also on the Lower Congo there is the phrase, *lufwa lua Nzambi* = death by God, i.e. a natural death as distinctive from death by witchcraft; but this view of death is not so frequently heard on the Lower Congo as among the Boloki people, where *awi na Njambe* = he died by God, i.e. there is no witchcraft about the death of the deceased, nor anything pointing to witchcraft about the accident that caused the death, is often heard. These are the only phrases which suppose that the Supreme Being has

anything to do with the world. They are generally employed in the case of poor folk when they die, as no one wants the trouble and expense of engaging a witch-doctor to seek out the witch.'

But if they have little to do with a Supreme Being they have much to do with spirits. Says Mr. Weeks: 'The Boloki folk believe they are surrounded by spirits which try to thwart them at every twist and turn, and to harm them every hour of the day and night. The rivers and creeks are crowded with the spirits of their ancestors, and the forests and bush are full also of spirits, ever seeking to injure the living who are overtaken by night when travelling by road or canoe. I never met among them a man daring enough to go at night through the forest that divided Monsembe from the upper villages, even though a large reward was offered. Their invariable reply was: "There are too many spirits in the bush and forest."

One service which Mr. Weeks renders, and it is not an insignificant one, is to give an account of the Boloki spirits. It is so well done that it will serve as an introduction to the study of Demons and Spirits, one of the most difficult, if at the same time most fascinating, of studies in the region of religion.

TALMAGE.

T. De Witt Talmage as I knew Him is the characteristic title which Dr. Talmage gave to his autobiography, now published by Mr. Murray at 12s. net. The book is characteristic all through. It abounds in anecdote, prominent event, free speech. Dr. Talmage had a stirring career, for he was a stirring person. He was not always appreciated or approved of; and he was not above feeling the criticism directed against him; he was not above speaking about it in his autobiography. But it was not to his self-advertisement only, it was rather to his peculiar taste in bill-posters that men took exception. And it must be confessed that with all allowance for diversity of taste, there are broad enough effects even in the comparatively sober pages of this autobiography. One example will be sufficient:

'But he has vanished from mortal sight. What the resurrection will do for him I cannot say. If those who have only ordinary stature and unimpressive physique in this world are at the last to have bodies resplendent and of supernal potency,

what will the unusual corporeity of William P. Corbit become? In his case the resurrection will have unusual material to start with. If a sculptor can mould a handsome form out of clay, what can he not put out of Parian marble? If the blast of the trumpet which wakes the dead rouses life-long invalidism and emaciation into athletic celestialism, what will be the transfiguration when the sound of final reanimation touches the ear of those sleeping giants among the trees and fountains of Greenwood?

'Good-bye, great and good and splendid soul! Good-bye, till we meet again! I will look around for you as soon as I come, if through the pardoning grace of Christ I am so happy as to reach the place of your destination. Meet me at the gate of the city; or under the tree of life on the bank of the river; or just inside of the door of the House of Many Mansions; or in the hall of the Temple which has no need of stellar or lunar or solar illumination, "For the Lamb is the Light thereof."

Yet there is no doubt of Dr. Talmage's sincerity. There is no doubt that he strove always to throw his ability on the side of righteousness. He drew within the hearing of the word, and we may surely believe within the kingdom, not a few who but for him would have been without God and without hope in the world. And there was a simplicity and openness in his interest in himself and his successes which it is not very hard to forgive. 'In 1888, to my surprise and delight, my western trips had become ovations that no human being could fail to enjoy. In St. Paul, Duluth, Minneapolis, the crowds in and about the churches where I preached were estimated to be over twenty thousand.'

Certain present-day problems, all vital, some of them urgent, are handled in the 'Social Service Series,' which is issued by the American Baptist Publication Society. The pamphlets are written by members of the Social Service Commission of the Northern Baptist Convention, under the editorship of Professor Shailer Mathews, of the University of Chicago. Six pamphlets are issued together, the price in each case being 10 cents net. They are: *The Disruption of the Home*, by President George C. Chase, D.D.; *One Rest-Day in Seven*, by the Rev. O. C. Horsman; *The Housing Problem*, by John C. Kennedy; *Working-Men's Insurance*, by Professor C. R. Henderson, D.D.;

Child Labor, by Owen R. Lovejoy; *The Church in the Country Town*, by Charles O. Bemis.

In the new number of the *Transactions of the Baptist Historical Society* (Baptist Union Publication Department; 2s. 6d. net) there is an article of wide interest by Mr. John C. Foster, on 'Early Baptist Writers of Verse.' It is a field to cultivate. Let Mr. Foster continue his labours. The first-fruits are promise of a goodly harvest.

Messrs. Bell & Sons have undertaken a series of books for which there is not only room but crying need, notwithstanding the vast multitude of series of books now publishing. Its title is 'Bell's English History Source Books.' Its object is to quote *verbatim* all the great passages which are relied on by historians when they write their histories of England, right through the whole course of that history. Two volumes are out. One is entitled *Puritanism and Liberty* (1603-1660). It is compiled by Mr. Kenneth Bell, M.A. The other is called *A Constitution in Making* (1660-1714). Its compiler is Mr. G. B. Perrett, M.A. (1s. net each).

For anecdotes and illustrations on the value of reading the Bible, turn to *More Golden than Gold*, the Report of the British and Foreign Bible Society for 1911-12.

Already the 'Cambridge Bible for Schools and Colleges' contained two books of the Apocrypha—the Wisdom of Solomon and First Maccabees. It now contains a third and much more difficult book, *Ecclesiasticus* (6s. net). The editor is the Rev. W. O. E. Oesterley, D.D.

Since the discovery of so much of the Hebrew text of this book, a new English edition has been much needed. And we may say at once that we have it now in the most convenient form and most accurate workmanship possible. Dr. Oesterley's notes are short, often no more than a record of the reading in the Hebrew, Greek, Latin, or Syriac versions. But in their shortness they are sufficient. All the literary questions about the book are discussed at length in the Introduction. In the notes we want simply the meaning of the text. And it is a particular favour that Dr. Oesterley has rendered us in omitting all record of the obvious and incontrovertible. Short as the notes are, they

contain many items that will be new to the student of apocryphal and apocalyptic literature. The Introduction is a great feast. Among its surprises is the statement (with some proof of it) that Ben-Sira kept an academy in Jerusalem.

From the Oxford University Press there comes a second and cheap edition (2s. 6d. net) of that best of all introductions to the religion of the Hindus, *A Primer of Hinduism*, by the Rev. J. N. Farquhar, M.A., Literary Secretary to the National Council of Young Men's Christian Associations in India and Ceylon.

The Minor Prophets are now covered by the 'International Critical Commentary.' The new volume contains *Haggai, Zechariah, Malachi, and Jonah* (T. & T. Clark; 12s.). The editors are Professor Hinckley G. Mitchell of Tufts College, Professor John Merlin Powis Smith of the University of Chicago, and Professor Julius A. Bewer of Union Theological Seminary, New York.

In the volumes of sermons published by the Rev. S. A. Tipple are to be found some of the prayers which preceded the preaching of the sermons. These prayers have added to the value of the volumes. Now a volume has been published containing prayers and meditations only. The title is *Spoken Words of Prayer and Praise* (James Clarke & Co.; 3s. 6d. net). At the beginning of each prayer an indication is given of its leading idea. There is the strength of reverence in them, together with the gentleness of compassion.

What is the difference between Presbyterianism and Romanism? There are many differences. The chief of them are set forth candidly by the Rev. J. Stephens Roose, M.A., in a volume of sermons entitled *Our Protestant Faith* (James Clarke & Co.; 2s. 6d. net). One thing which Mr. Roose takes particular pains to make clear is that Presbyterianism does not err by defect. There is in it a sufficient gospel for every man and woman, and for every part of a man's or woman's personality. Mariolatry supplies no want that cannot be better supplied by faith in Christ.

To the Rev. Luther Winther Caws, evolution has come as a revelation from God. For it came

as a revelation of God. In evolution he sees God working on man, changing him by His own method of slow progress, but undeviating purpose, into the fulness of the stature of manhood in Christ. And to encourage man to co-operate with God in this movement, he has written a book, to which, because the end of the process is glory in the unseen, he has given this title: *The Unveiled Glory* (James Clarke & Co.; 2s. 6d. net).

The Rev. Harrington C. Lees, M.A., with his fine sense for language, has been so drawn to Dr. Weymouth's translation of 2 Co 4⁴, that he has made it the text of a sermon and the title of a book. The words, according to our familiar version, are, 'The light of the glorious gospel of Christ.' Dr. Weymouth's rendering is, 'The sunshine of the good news of Christ'; and so the title of the volume of sermons is *The Sunshine of the Good News* (Robert Scott; 3s. 6d. net).

Mr. Lees has not only a feeling for words, he is an expositor. His sermons, one and all, are built on a careful study of their text. They are expository sermons. And then to that is added an application that is at once personal and modern.

Professor Knight has issued a new and greatly improved edition of his *Prayers Ancient and Modern*. The prayers are in three sections: (1) Ancient, Mediæval, and (Early) Modern Prayers; (2) Anglican Collects; (3) Modern Prayers; and (4) Another Series of Prayers for the Month. The authorship or source of the first two sections is given; we are to understand that the prayers in the third and fourth sections are of Professor Knight's own compilation. The publishers are Messrs. Dent (3s. 6d. net).

An Outline of the History of Christian Thought since Kant (Duckworth; 2s. 6d. net), written by so distinguished a scholar as Dr. Edward Caldwell Moore, Parkman Professor of Theology in Harvard University, is sure enough of one of the best places among the books of the autumn. One's only regret regarding it is that it is not three times its size. Professor Moore, however, has promised to write a longer book, in which he will treat the literature of the social question and the Modernist movement with a fulness which has not been possible within the limits of this sketch. In

that volume he will also handle the philosophy of religion and the history of religions.

Meantime this outline is a great boon. It covers the ground competently and without haste, the selection of philosopher, critic, poet, and preacher being made with the sure hand of one who is familiar with the ground.

The First International Eugenics Congress, which was held at the University of London in July 1912, created something like a sensation. It was hinted, in some of the papers read, that Government might be called upon to restrict the present liberty of the British subject in the matter of marriage, the welfare of the nation being concerned in the question whether tuberculosis and idiocy should be deliberately propagated. Now, therefore, that the official report of the Congress has been published, under the title of *Problems in Eugenics* (Eugenics Education Society, 6 York Buildings, Adelphi, W.C.; 8s. 6d. net), there is sure to be a considerable demand for it. Let us by all means encourage the demand. There are facts here, not surmises merely, which every man and woman should know—the sooner the better.

'When our Lord taught His disciples to pray, "Thy kingdom come," what did He mean?' With that sentence Dr. Albert E. Waffle opens his book *If Christ were King* (Griffith & Rowland Press; \$1.25 net); and the whole volume of 350 closely printed pages is occupied with the answer to it.

Dr. Waffle understands that the kingdom of God is democratic. There are to be no aristocrats in it. There are to be no grades, castes, or classes. No one is to be called 'lord' or 'lady'; no one is to wear dress distinctive of rank or order. It is curious that Dr. Waffle puts D.D. on his title-page.

Perhaps it would not be difficult to convict Dr. Waffle of inconsistency elsewhere, and even to hold him up to ridicule; but that would be a poor return for one of the most consistently courageous efforts to realize God's kingdom on earth that have been made in recent literature.

At the Primitive Methodist Publishing House, Mr. Hammond has published *The Primitive Methodist Hymnal Supplement, with Tunes* (3s. to 14s.). Two things strike us as we run our eyes over it; first, the breadth of Christian experience

touched, and next the number of little-known hymns included. These hymns will in some cases become better known now. Let the compilers of hymnals keep this volume beside them. The committee offers special thanks to Professor Peake (who has always some surprise of work well done awaiting us), and to the musical editors, Dr. G. Booth, J.P., of Chesterfield, and Mr. W. Heslop of Darlington.

To the student of literature there is no greater fascination than the poetry of the Old Testament. For why, there is no better poetry in the world. Other men have felt the fascination which Carlyle and Froude acknowledged that they succumbed to. What, then, must the poetry of the Old Testament be to those who are at once students of literature and lovers of the Lord? For the poetry of the Old Testament is all about the things of Christ. Never was that so clearly demonstrated as modern criticism has demonstrated it.

Professor Alexander R. Gordon of Montreal will find a right hearty welcome waiting his new book on *The Poets of the Old Testament* (Hodder & Stoughton; 6s. net). He is himself an enthusiastic and most accomplished Old Testament student, and to the poetry in the Old Testament he has given special attention. The book is written for all mankind. There is a little Hebrew in it, but none to hinder its acceptance. Its style is free and appropriate.

Principal P. T. Forsyth delivered a lecture on Marriage in connexion with the National Council of Public Morals. Instead of publishing the lecture, he has expanded it into a book of a hundred and fifty pages, which he has issued under the title of *Marriage, its Ethic and Religion* (Hodder & Stoughton; 2s. 6d. net). For he has become convinced, with Mrs. Humphry Ward and others, that this is the subject of most menace both to religion and to morality, both to the life of the individual and to the well-being of the State. Dr. Forsyth has come to know something of the free-love literature that is openly published and greedily read. He writes with delicacy, but with firmness.

At the head of one of the chapters of *A Chinese St. Francis* is placed the motto: 'He always impressed me as a man who was naturally weak in

his will ; but an iron will seemed to work through him.' The motto is taken from the memoir of Forbes Robinson, the brother of the Dean of Wells. It is as a flash of lightning revealing the character of Brother Mao, the devoted Chinese Christian and missionary whose life and work are related with vigorous pen and grateful heart by Mr. C. Campbell Brown (Hodder & Stoughton ; 2s. 6d. net).

'Father Sheerin was promoted from the position of curate in Armagh to that of parish priest in Crossmaglen. Some weeks after he left Armagh I met a Roman Catholic publican in the street. He said :

"Good evening, your reverence."
 "Good evening," said I.
 "Trade's very slack just now, your reverence."
 "Is it ?" said I.
 "It is," said he.
 "Do you help your own trade ?" said I.
 "What do you mean ?" said he.
 "Are you a customer of your own ?" said I.
 "What do you mean ?" said he.
 "I mean, do you take any drink yourself ?" said I.

"Oh no," said he.
 "Do you allow your barman to take drink ?" said I.

"Oh no, not if I know it," said he.
 "Is it not so that you men who are in the trade exact a pledge of total abstinence from your barmen ?" said I.

"Yes, if we can manage it," said he.
 "Then you want total abstinence on *your* side of the counter ?" said I.

"Certainly," said he.
 "Well, you see," said I, "I want total abstinence on *my* side of the counter, and that is why I am going on with the Catch-my-Pal work."

"Well, your reverence," said he, "we all prayed earnestly that Father Sheerin might get a parish of his own as far from Armagh as he could go ; and our prayers were heard, and he's gone ! And now, your reverence, we are all praying that you may get a call somewhere out of Armagh, as far as you can go, and we believe you'll go too !"

In this lively style the Rev. R. J. Patterson, LL.B., tells the story of the temperance movement known as *Catch-my-Pal*. The name of the move-

ment is the title of the book (Hodder & Stoughton ; 2s. net).

We have received another volume of Professor Charles Foster Kent's Historical Bible. It is called *The Makers and Teachers of Judaism* (Hodder & Stoughton ; 5s. net). Put the emphasis on the word 'Judaism.' For it is a survey and criticism of the literature of Israel from the Exile to the time of Christ. Into that long period Professor Kent places far more of the literature of the Jews than we may expect, and the consequence is that he has had to make selections as well as cut down his comments somewhat severely. He places there the second half of the Book of Isaiah, the Book of Job, and the Psalter. And then he includes the Apocrypha and Josephus.

But even if its standpoint should be different from ours, we shall be repaid if we study it. There is no book like it in English, none that presents criticism and comments on the Old Testament with the same fulness and scholarship.

It is time for a new book on *The Psychology of the New Testament*. And with the time has come the man. Mr. M. Scott Fletcher, M.A., B.Litt., of the University of Sydney, has studied the old books on the New Testament psychology, Beck, Delitzsch, Laidlaw, and the rest ; he has studied the books of the new psychologists, James, Leuba, Coe, Starbuck, and the rest ; and he has studied the New Testament. His book was examined by Dr. Hastings Rashdall for the degree of B.Litt. in the University of Oxford, and Dr. Rashdall now introduces it to the public, guaranteeing its scholarship thereby. In moderate compass, it is popularly written, and altogether acceptable. The publishers are Messrs. Hodder & Stoughton (6s.).

Messrs. Hunter & Longhurst have issued *A Selected List of the Best Books* (6d.) with their prices. Its range is the Bible, Church History, Doctrine, and Religion generally. The compiler's name is not given, but, whoever he is, he knows what he is about.

The name of the editor of 'the People's Books' —Mr. H. C. O'Neill—ought to be known. For he has the ability to discern both the right things to give account of and the right men to give the

account. In the third dozen volumes there are four biographies—*Carlyle*, *Cromwell*, *Eucken*, and *Aristotle*. Now biography is always acceptable. The only thing one great modern editor is consciously proud of is the possession of five thousand volumes of biography. The authors of these four biographies are as well chosen as their subjects. They are, in order, L. Maclean Watt, Hilda Johnstone, A. J. Jones, and A. E. Taylor. Professor Taylor's capture of Aristotle and confinement within a sixpenny's fascinating covers is a feat of authorship.

The rest of the twelve are scientific or philosophical—*Dietetics* by Alexander Bryce, *Evolution* by E. S. Goodrich, *Embryology* by Gerald Leighton, *Practical Astronomy* by H. Macpherson, Jr., *Theosophy* by Annie Besant, *Syndicalism* by J. H. Harley, *Insurance* by W. A. Robertson, and *Aviation* by Sydney F. Walker (T. C. & E. C. Jack ; 6d. net each).

Mr. T. Werner Laurie, publisher, has a fine sense of the fitness of things. Having received from Mr. T. Francis Bumpus a book on *The Cathedrals and Churches of Rome and Southern Italy* (one of three on the Cathedrals and Churches of Italy), he proceeded to print it in a fresh sharp type and on paper of an agreeable whiteness, to reproduce its illustrations in artistic softness and clearness, and to bind the whole into a quarto volume of blue and gold (16s. net).

And the book is worth it all. Mr. Bumpus writes with the ease of long familiarity. He writes for the unlearned, but he does not fear the eye of the accomplished architect or artist. And he has the power, rarely possessed, of blending history with criticism. No man has done more to make known to the general public their inheritance in the great cathedrals and churches.

A handsome volume, manifestly meant for Christmas, is issued in excellent time by Messrs. Longmans. It is the Bible story from the birth of Samuel to the death of David, re-told in simple language by S. B. Macy. The title is *The Book of the Kingdom* (3s. 6d. net).

The monographs on the hill tribes of India which are being published under the orders of the government of Eastern Bengal and Assam are scarcely less valuable for the study of religion than

for the administration of the Empire. The new volume has been written by Lt.-Col. J. Shakespear. Its subject is *The Lushei Kuki Clans* (Macmillan ; 10s. net). It is written with modesty and carefulness, and it is illustrated by full-page plates, some of which are in colour.

Of the religion of these tribes Col. Shakespear says: ' Practically all divisions of the Lushai-Kuki family believe in a spirit called Pathian, who is supposed to be the creator of everything and is a beneficent being, but has, however, little concern with men.'

Far more important to the average man are the numerous 'Huai' or demons, who inhabit every stream, mountain, and forest, and to whom every illness and misfortune is attributed. The 'puithiam' (sorcerer) is supposed to know what demon is causing the trouble and what form of sacrifice will appease him, and a Lushai's whole life is spent in propitiating these spirits.

In addition to Pathian and the Huai there is a spirit known as Khuavang, who is sometimes spoken of as identical with Pathian, but is generally considered to be inferior to him, and more concerned with human beings. Khuavang sometimes appears to people, and his appearance is always followed by the illness of those who see him. A Lushai will say, "My Khuavang is bad," if things are going wrong with him, and he will also tell you that you are his Khuavang, meaning that his fate rests with you.

He tells us afterwards that the Lushais believe in an abode of bliss, access to which is most easily obtained by those who have been most immoral. The guardian of this paradise shoots at the souls that approach, but he is powerless in the case of those who have been notoriously sensual (the degree of their sensuality being stated), and they enter undisturbed!

It should be noticed that Col. Shakespear uses Lushai in the wider sense to denote many kindred clans, and Lushai for the single clan properly so called.

A manual for Study and Service Circles of young people of the Evangelical Free Churches has been edited by Mr. H. Jeffs and issued under the title *Forward, the Young Guard!* (Meyer ; 6d. net).

Messrs. Thomas Nelson & Sons issue a series of books for boys under the title of the 'Active

Service' series. One of the volumes of the series, the only one we have seen, is an abridgment of Bourrienne's *Memoirs of Napoleon*, the editing and abridging being done by Mr. Robert Armstrong (2s. 6d.). Abridged as it is, the volume is one of nearly four hundred pages closely printed. It will take half the Christmas holidays to read it, the only half that can be given to reading, and the time will pass very agreeably.

The International Sunday School Lessons for 1913 are to be occupied with the Hexateuch. Mr. R. A. Torrey has prepared *The Gist of the Lessons* as usual (Nisbet; 1s. net, cloth 9d. net). He has no trouble, conscientious or intellectual, with them. He has no hesitation in teaching that the creation of woman as told in Genesis is literal and prosaic fact. His comment is that 'God's mode of creating the woman made her a very part of the man.'

The Rev. Edward B. Trotter, M.A., V.D., Canon of Trinidad and Priest in charge of the Anglican Mission in Venezuela, has been occupying his spare time abroad in making an independent study of a section of St Luke's Gospel. The section is Lk 9⁵¹-18¹⁴, and we call the study independent because he has been compelled to make it without more books than the indispensable tools. He calls his volume *The Royal Progress of our Lord and its Significance* (Ouseley).

Canon Trotter's method is to begin with the words. On the words he has at every stage a series of notes which will save other students some research, and may be relied upon. [Correct one slip on page 194: Harless, not Starless.] From the words he passes to the connexion of thought, which he illustrates happily from other Scripture. He ends his section only when he has made it ours.

In his preface to *The Historic Jesus* (Putnams; 1os, 6d. net), the Rev. Charles Stanley Lester tells us with absolute unreserve how it came about that he wrote the book.

'In the year 1902, a lady at an hotel table in Florence, discussing the changes which the broadening of knowledge was making necessary in the religious traditions of the world, exclaimed in a tone which betrayed the anxious consciousness of responsibility—"What am I to teach my boys?"'

Mr. Lester took the question as a personal challenge, and after thirty years' work in the ministry sat down to study the Synoptic Gospels as if he had never before read a word of them. He studied the Gospels because he suspected that the key to the religious situation was the person of Christ. The more he studied the more he found his suspicion verified. And now, after ten years' study, he writes this book that the lady in the hotel and all the world may know what conclusion he has come to respecting the person of Christ—and what we may teach our boys.

He has come to the conclusion that Christ was born in Nazareth. It is something to be assured that He was born anywhere. But Mr. Lester is convinced that His birthplace was not the traditional Bethlehem. He has no respect for the accuracy of St. Luke, not being at all impressed by the arguments of Professor Ramsay. The first census he knows anything about was taken in 6 A.D., ten years too late; and even if it had been taken ten years earlier, and if it had affected Galilee, which he does not believe, 'there would have been no reason on account of a census for Joseph's taking a journey to Bethlehem, and, had such a thing been possible, there was not the slightest shadow of a reason why he should take his wife, or the maid to whom he was betrothed, since the Roman Government taxed men, not women; while to require a woman to take the long and tedious journey from Nazareth to Bethlehem in Mary's reported condition would have been both cruel and dangerous.'

To pass over other items of unbelief, Mr. Lester does not believe in the Transfiguration. 'The details for the story,' he says, 'were abundantly supplied in the legend of Moses, Ex. xxiv. The six days, the three favoured friends, the light of the divine glory were all to be found in that ancient tale, while the whiteness of the garments, surpassing the brightness of the sun and the whiteness of the snow, came from the Apocalypse of Enoch.'

Thus it is on the whole an attenuated history, thin and ragged, that Mr. Lester's study of the Synoptic Gospels has given him. But there is never for one moment any hesitation in affirming the historicity of Jesus or His moral and spiritual eminence above the rest of the sons of men. This, in short, is the problem, and it is unsolved when Mr. Lester has laid down his pen, how to

account for Jesus being such a man if He was only a man.

The Muhammadan believes in Christ. Christ is one of his prophets. So the missionary to Muhammadans asks this question as eagerly as we ask it of one another: 'What think ye of Christ?' But, in order to ask it intelligently, he must know accurately what the Muhammadan Bible says about Christ, and what Muhammadans say of Him in their intercourse together.

To tell us these things the Rev. Samuel M. Zwemer, D.D., F.R.G.S., the great Moslem missionary, has written a book with the title of *The Moslem Christ* (Oliphant, Anderson, & Ferrier; 3s. 6d. net). He knows the Koran intimately; he knows the commentaries on it. And he is right in thinking that we want to know what he knows. For, as he says, 'at a time when the study of other religions is so common, it must be of interest to all Christians to know what two hundred million Moslems think of their Lord and Saviour, and to compare His portrait taken from the Koran and later Moslem literature with that given in the Gospels.'

Messrs. Seeley, Service, & Co. have placed Sir Andrew Fraser's *Among Indian Rajahs and Ryots* in their Crown Library (5s. net). It is the third edition of the book—not a bad record for so large and expensive a volume, but then it is an exceptionally well-written story, and has the authority of official experience behind it. The book has been revised for this edition.

In the same Library there is to be found a new

book of surpassing interest for young people and very well worth reading on the part of old. For it is a scientific book, accurate as to its science and of charming simplicity as to its literary style. It is entitled *Heroes of Science* (5s.). The author is Mr. Charles R. Gibson, F.R.S.E.

Quiet Resting Places (a title already used by Alexander Raleigh) is a small volume of quotations, partly in prose, partly in poetry (Simpkin; 1s. net). It belongs to the 'Quiet Hour' series. Most of the quotations are signed: are those original that are not? This, for instance—

When wealth is lost,
Nothing is lost;
When health is lost,
Something is lost;
When character is lost,
All is lost.

For a man who believes in verbal inspiration, just as Dean Burgon did, the Rev. Trevor Fielder, M.A., is astonishingly fair to criticism and astonishingly open to argument in his little book on *The Truth of the Bible* (Thynne; 1s. net).

Mr. W. Prescott Upton has written his *Outlines of Prayer Book History* (Thynne; 2s. net) with a frank interest in evangelicalism. He takes up no warlike attitude; he simply sketches the history of the book, and out of its history shows us what its meaning must be. It is the work of a patient, trained scholar. By churchmen of every school it will be used as a mine of historical facts.

The Pilgrim's Progress.

BY THE REV. JOHN KELMAN, D.D., EDINBURGH.

The Second Part.

Mr. Valiant-for-Truth.¹

WE are quaintly told that on leaving the Delectable Mountains they receive no cautions, partly because Christian and Hopeful had soon forgotten

those that they received, and partly because they have a guide who is better than precepts. Also there is a fresh note about Turn-away. Perhaps there may have lingered in the writer's mind some remembrance of the apparently harsh treatment of this character in his former narrative. He will now explain to us how deliberate and how deep was the sin of his turning. He had resisted to

¹ The phrase 'Valiant for truth' occurs first in a sentence of Faithful's at the close of his account of Shame, in his conversation with Christian in Part I.

the end those who would have saved him. He had gnashed his teeth and stamped at the Cross and the Sepulchre, and had insulted Evangelist for offering him a last chance at the gate of his own city. So Bunyan would have us know that his undying hatred of Turn-away is no exaggerated or unnecessary condemnation. In critical and trying times, the apostate is the lowest and the worst of men, inconceivably despicable and dangerous. Bunyan has not read his Spira for nothing, and he has no word of what he wrote of Turn-away to retract.

We now come suddenly to one of the great characters of the book. A man is standing at the place where Little-Faith was robbed, with his sword drawn and his face all covered with blood. He has just finished an encounter of three hours long, one against three, with Wild-head, Inconsiderate, and Pragmatic. He jokes about the marks of their valour that they had left upon him, and indicates that they had carried away some of his own. These three are theorists who would stop the career of the man of faith. They give him the choice of three courses, either to become one of themselves, adopting their wild theory, whatever it may have been; or else to go back and have no faith at all; or, if he would not accept either alternative, to die where he stood. The characterization gives a not unfair account of the point of view of the persecutors of Bunyan's day. It was a long battle, but Valiant won at last, because the truth was on his side. That is the great boast of confident men in a confident age. They have the truth upon their side. They are of God, and the whole world lieth in wickedness. It is a vaunt which the subtler thought of to-day will seldom permit a man to use. Yet however far any of us may be from imagining that he has the monopoly of truth in this sense, we cannot but admire the immense practical results which such a confidence is sure to produce. The story of religious wars, looked at in this light, affords one of the most amazing and suggestive spectacles which history has to present to the eyes of man.

From this point onwards there is a marked improvement in the writing. It seems to catch something of the fire that burns in Valiant's breast; and indeed Bunyan is never happier than in his battlepieces. But besides that, something seems to have touched the writer's spirit and rekindled those fires of genius which flash out so fre-

quently upon us when we are reading him at his best. From this point to the end, no subject is dull, and the writing sparkles with brilliant sayings. Indeed, the conversation between Great-heart and Valiant is one of the very choicest pieces of all John Bunyan's work. The new hero, when congratulated on his behaviour, shows his sword to Great-heart, whose criticism of it is, 'Ha! it is a right Jerusalem blade.' This may possibly have been a crusading phrase, although there has not been for many a day any manufacture of sword-blades in Jerusalem. More probably it is a transfer from the famous and ancient 'Damascus blade' which was manufactured in that city up till the year 1120. Valiant fights alone and without outcry. He is a self-reliant warrior, the sort of man who does not call in the aid of friends. It is of such men that Kipling is thinking when he writes:

Take not that vision from my ken
O, whatsoe'er may spoil or speed,
Help me to need no aid from men,
That I may help such men as need !

Nothing could surpass the description of the sword cleaving to the man's hand until they were joined together,¹ and the sword grew out of his arm; and the hint is not without significance that he fought best with it when the blood ran through his fingers. In these few words we have an epitome of the requisite for successful spiritual warfare. First, there is the Word, that 'sword of the Spirit, the true Jerusalem blade.' Then there is the grip of faith which identifies the man with the Word he uses. And lastly, there is a dash of his own blood upon his fighting—that element of experience, and even of pain, which brings all such warfare to its highest perfection and its surest victory. Great-heart loved him, because he was a man of his hands; for this book has little need of mere theorizers, or those whose hearts and sentiments are all they have. Even the weaker sort are practical people and face the journey in a practical spirit. The theories and the feelings which accompany the journey, and lighten it or add zest to its adventure, are interesting enough by the way (although indeed the theory has, as we have seen, tended at times to be too long drawn out), but the great question is, like that addressed to Tomlinson, 'What ha' ye done?' Thus the picture of

¹ 'Tools are external hands'; cf. Henry Drummond, *The Ascent of Man*, chap. iii.

Valiant is a very clear one; and its completing touch is in the note that he comes from Darkland. We have seen the defects of unconverted Mercy and unconverted Honesty. Here we learn that unconverted Courage is sheer darkness. In the old days doubtless he was a man prepared to fight without having much to fight for, and something of this dark courage remains upon the character throughout. He is the sort of man who is accustomed to view himself as the possessor of the final and absolute truth. His mind is not lit up with much imagination, but he has got a blood-wet grip upon his Bible.

It was the simple tale of Christian's adventures that had started Valiant upon pilgrimage, and especially that part of the tale which had narrated how Christian killed 'a serpent that had come out to resist him on his journey.' This use of the word 'serpent' takes us far back among the books of ancient poetry and romance. The word stands for any kind of reptile, and is used precisely like the word 'worm' in the famous line, 'that cursed worm that boreth through the world.' It really meant any monstrous and loathsome thing that came against a man, and it has in it that concentrated hatred of the devil which Carlyle urged upon us as a good man's first necessity.

Two little slips in grammar amuse the ear at this part. 'I wonder you was not weary,' says Great-heart; and later we read of 'the encouraging words of he that led in the front, and of him that brought them up behind.' Evidently the author is getting excited over his narrative again, and finds it difficult to get Great-heart even for a moment into the objective case.

This, however, is but an aside. We are discussing Christian, or listening to the discussion of him between Great-heart and Valiant, when to our surprise we suddenly come upon that eternal question as to whether those who have died will know and rejoice in one another in their future state. Great-heart's answer is a very simple one in appearance, and yet the unconscious philosophy upon which it rests is both subtle and profound. He believes that the dead will recognize each other, on the ground that if they live at all they must know themselves and rejoice to see themselves in that place. But if they recognize themselves, there can be no reason for hesitating in our belief that they will equally recognize each other. The whole psychology of personality is there.

The real question beyond the grave must be answered not in regard to other people, but to oneself. If individual personality, as we know it here on earth, is capable of surviving the ordeal of death, then no other question needs to be seriously asked; for all questions are involved in that supreme argument for immortality—the only one which is irrefutable—the love of God for individual men. Grant that, and having so assured ourselves of a conscious life beyond the grave, we need not ask any further questions. If God loves us well enough to continue our existence after we are done with earth, all other things shall be added unto us.

They proceed to the story of Valiant's leaving home, and it appears that his father and mother had done all that was in their power to keep him from the pilgrimage. Who are these parents of Valiant of Darkland? Whence does dark courage spring? It is curious to find that they are at once practical people, as we might expect, and cautious people, which is certainly surprising in the parents of such a son. The idea seems to be that this unenlightened valour is concerned simply with material circumstances and experiences, and has no sense of spiritual forces or the delicate region of the soul at all. They object to pilgrimage as an ideal life, for to them faith is a dream, and he who is doing something which cannot be turned into material results is doing nothing real at all. Now it so happens that those who believe least in the spiritual are most afraid of it, for to them it is a region of unnamed possibilities of danger and discomfort, a region in which they are utterly away from home and unfamiliar. It may be allowed that in grappling with visible enemies such people would be capable of showing the courage of their race, but in this region they are lost and find themselves full of vague apprehensions. The way for them is dangerous and the venture of faith in the unseen fills them with horror. Nothing is more curious in the study of character than what one might call the local element in courage. Many who are physically brave are moral cowards; and others, who in cases of clear morality have no nervousness at all in opposing their fellow-men, are yet timid and full of misgiving in face of that dim spiritual region into which the visions of faith call the pilgrims.

These people, however, show a remarkable knowledge of the detailed dangers of faith, and try

to keep back Valiant by recounting them. It is curious to observe how such oracular people of experience in the material world get hold of every detail of disadvantage and trial in the spiritual world. It is still more curious that these knowing ones find consistency so entirely unnecessary to them; for if the dangers were as bad as they represent, it might have struck them that so assiduous a life could hardly be called an unreal one.

Their next objection is still more amusing. They warn their son of the danger of meeting Worldly Wiseman, and other such enemies of the road. Bunyan must have been laughing when he wrote this. The idea of these worldly-wise parents counting worldly wisdom a danger is really too absurd for words, if it were not for its exact truth to experience. Your real worldling does not know himself for what he is, and Bunyan has afforded us no truer picture of the cant and blindness and vulgarity of worldliness than he has given us here.

The warnings against the failures of many who have tried, and the misery of Christians, are the usual stock-in-trade of such critics of the Way. But the rumour that Christian himself had been drowned in the river touches a still darker depth than any of the other warnings. They have no evidence for this, but they know that he was certainly drowned, and that somehow or other the incident was hushed up. Obviously the wish is father to the thought, but the warning stands as a reminder of the unscrupulous recklessness with which the Christian pilgrimage is often opposed by the worldly.

Altogether it is a formidable arraignment of the road, much of which doubtless is mere suspicion and ill-will; and yet, taken together, it seems to indicate that after all there is a good deal to be said against being a Christian. The disadvantages

of being good are many; and the Lord of the road, when He Himself trod His pilgrimage, was very frank about them, insisting that every follower of His should first count the cost before undertaking the journey. Yet this dark and courageous soul had been so deeply and immovably impressed by what Tell-true had said at the beginning, that all these arguments fall off from him without effect. His parents stood for common sense and reason, but the voice within him sounded clearer and more convincing than 'all the ranged reasons of the world.'

The narrative closes with a poem of quite a different order from any that we have had from Bunyan's pen. Here again the highest imagination calls forth a more brilliant style in Bunyan, and that wonderful literary instinct of his has free play. It may have been the excitement of his mind that induced him to adopt an unusual versification, or it may have been the irregularity of the versification that shook off the dullness of his usual couplet rhymes. In any case, he has given us a memorable little bit of poetry. The first verse of it reminds one of Shakespeare's song :

Who doth ambition shun,
And loves to sit i' the sun,
Seeking the food he eats,
And pleas'd with what he gets,
Come hither, come hither, come hither;
Here shall he see
No enemy,
But winter and rough weather.¹

The whole poem has also points in common with Robert Browning's *Grammarians Funeral*. There is something in it that is unique even among Bunyan's own verses, and tells of a mood to which we are not accustomed.

¹ *As You Like It*, II. v.

Recent Foreign Theology.

A Survey.

THE Benedictine Monks in Rome are at present superintending the issue of a series of volumes called 'Collectanea Biblica Latina,' to be published by Fridericus Pustet. The first volume has been edited by Dr. Ambrosio Amelli. Its title is *Liber Psalmorum ex Casinensi Cod. 557* (Fr.8). There

is an introduction which tells something of the history of this ancient Latin version, there is an appendix of various grammatical and textual matters, and there are four beautiful photographs of portions of the manuscript.

Dr. Hub. Lindemann has edited and Mr. Herder has published a volume of select passages from

the Hebrew Old Testament 'in usum scholarum et disciplinae domesticae.' The title is *Florilegium Hebraicum* (3s. 3d. in cloth). The passages are chosen for the purpose of exhibiting the characteristics of Old Testament literature of every kind. The type is from a beautiful large clear fount.

An important contribution to the study of Hebrew eschatology has been made by Dr. Ernst Sellin. The volume which he has published (through Deichert of Leipzig; M.4.80) under the title of *Der Altestamentliche Prophetismus*, contains three essays: (1) A Sketch of the History of Old Testament Prophecy, (2) the Antiquity, Nature, and Origin of Old Testament Eschatology, and (3) Ancient Eastern and Old Testament Apocalypse. The first essay is a surprise of originality. After a clever exposition of the principles of prophecy Dr. Sellin takes Amos and Hosea together, next Isaiah, Micah, Nahum and Zephaniah, then Habakkuk and Jeremiah, and lastly Ezekiel and Deutero-Isaiah, and in each case compares their inheritance, their outlook and their influence.

Why do we so often come upon the first personal pronoun in the Psalter? Who is this *I*? The whole question, and it is an important question, is discussed by Lic. theol. Emil Balla in a monograph entitled *Das Ich der Psalmen* (Göttingen: Vandenhoeck u. Ruprecht; Glasgow: F. Bauermeister. M.4.80).

It has surprised most students of the New Testament who have seen the translation of Hebrews made by 'Two Clerks' that the Greek word διαθήκη is translated 'covenant' throughout the ninth chapter. The point seems small, but it is one of the nicest in Greek New Testament scholarship, and no one will be surprised that a considerable book has been written by a German student on the use of this word in the New Testament. The title is *Der Begriff ΔΙΑΘΗΚΗ im Neuen Testamente* (Leipzig: A. Deichert; M.3). The author is Lic. Johannes Behm, Erlangen.

Auferstehungshoffnung und Pneumagedanke bei Paulus (Leipzig: A. Deichert; M.3.50) is the title of a work by Lic. Kurt Deissner, in which the language of the Apostle on the condition of the resurrection life is made the subject of thor-

ough and careful investigation. The secret both of the resurrection and of the assurance of it is found in the phrase 'in Christ.'

The first volume has been published of a work entitled *Die cartesianische Scholastik in der Philosophie und reformierten Dogmatik des 17 Jahrhunderts* (Leipzig: A. Deichert; M.3.60). This volume contains an account of the origin, character, history and philosophical inheritance of the Cartesian scholastic. Its value is immensely increased by the fact that every statement has its authority given in a footnote, the passage referred to being frequently quoted in full. The author is Lic. theol. Josef Bohatec.

A much more substantial volume of a similar character is entitled *Die Prinzipienlehre der neuern Systematischen Theologie im Lichte der kritik Ludwig Feuerbachs*, by Lic. Kurt Leese (Leipzig: Hinrichs M.5.50). Feuerbach is little studied even by students of philosophy now, at least in Great Britain and America, still less by theologians. There is the more necessity for directing attention to this able and well-written essay.

Epictetus and the New Testament.¹

In an age like our own, when all research into the phenomena of early Christianity is dominated by *Religionsgeschichte*, interpreted in the barest and most literalistic fashion, it is almost a surprise to come upon a book dealing with the relation of Epictetus to the New Testament, which is not only a model of scholarly investigation, but also reveals a sanity of judgment that at once establishes a relation of confidence between author and reader. Bonhöffer has long been recognized as an expert in Stoicism. His earlier works, *Epiktet und die Stoa* (1890), and *Die Ethik des Stoikers Epiktet* (1894), are highly important contributions towards an estimate of Epictetus, to say nothing of such valuable articles as those on Stoic psychology in the journal *Philologus*. The book is much more than a comparison of Epictetus with the New Testament. Its detailed researches are the outcome of a study so minute, and at the same time, so comprehensive, that on almost every page one lights upon flashes of insight into the very structure and texture of

¹ *Epiktet und das Neue Testament*. Von Adolf Bonhöffer. Pp. xii, 412. Giessen: A. Töpelmann.

Stoicism. Thus, e.g., the elaborate examination of important words and conceptions (pp. 105-136, 146-194, 218-281), which at the first glance might seem wearisome in its thoroughness, is more illuminating for the Stoic atmosphere than many an imposing treatise which has been devoted to the subject.

But experts in the Stoic philosophy have not always shown an equal grasp of the thought of the New Testament. A fair criterion of the aptitude of such scholars to handle the main New Testament conceptions will usually be found in their method of dealing with Paul. Many learned investigators, e.g., seem to forget the existence of the Old Testament. Hence we are startled by such statements as that of Professor E. V. Arnold in his recent book on *Roman Stoicism*: 'In the analysis of human nature, Paul . . . started from the Stoic basis' (p. 419). Others apparently ignore the phenomena of a profound Christian experience. And so Reitzenstein (e.g., in *Die Hellenistischen Mysterienreligionen*) can interpret Paul's mystic fellowship with Christ by means of the technical terminology of a Hellenistic Mystery-literature. Bonhöffer has taken the trouble to penetrate beneath the surface of the Apostle's religious thought, and his study has plainly been without prejudice. Once or twice, indeed, he shows traces of a misleading influence as, e.g., when he indicates agreement in important features with W. Brückner's position in his *Die Entstehung der paulinischen Christologie* (p. 100, n. 2). He does not seem to be acquainted with Olschewski's demonstration of the groundlessness of Brückner's fundamental hypothesis. But, as a rule, he adopts sound principles of investigation. How much fruitless labour would be saved by observance of the following caution: 'It always appears to me more probable that a man like Paul reaches a word or metaphor by himself than that he copies it from others whose position he by no means shares, indeed, is bound to reject and controvert' (p. 170, note). Similarly, the brief but richly suggestive discussion of the Logos in the Fourth Gospel (pp. 182-193) is a crucial example of scientific restraint in a region which is the playground of premature hypotheses.

Bonhöffer's careful statements are obviously the result of fulness of knowledge. Again and again they expose inaccuracies which pass from volume to volume in current discussion. At the present

time, e.g., a good many scholars write with the air of experts on the Diatribe-literature of the early Empire. Bonhöffer, in two or three almost casual notes (e.g. p. 93, n. 2; p. 102, n. 2; p. 225, n. 1), points out the delicate distinctions which must be drawn between the so-called Diatribes of various writers. In this connexion he criticizes such positions as that of Bultmann in his interesting comparison of the style of Paul's preaching with the Cynic-Stoic Diatribe (Göttingen, 1910), that the Apostle had listened so often and with such deep interest to popular philosophical discourses by heathen, that 'echoes of them had become part of his flesh and blood' (p. 179, note).

The opening sections of the book are devoted to a refutation of the theories of Zahn and Kuiper as to the dependence of Epictetus on the New Testament. These theories are so far-fetched that they scarcely seem to deserve such patient handling. But Bonhöffer's criticism is singularly instructive in showing the ease with which a master in his own department can expose the common fallacy of superficial resemblances. Zahn, e.g., connects the use of *κλῆσις*, 'calling' or 'call,' in Epictetus with N.T. usage. Bonhöffer conclusively proves that *κλῆσις* and *καλεῖν* in Epictetus refer to the trying situations in which the philosopher may be placed, and which he must regard as a summons from God to give proof of the truth and strength of his mental and moral position (p. 37 f.: see also p. 208). A much closer parallel to the Pauline usage, which our author has not noted, is that adduced by Reitzenstein from the language of the mysteries of Isis, in which a solemn summons of the goddess to the novice is designated by *καλεῖν* (*vocare*: see *Die Hellenistischen Mysterienreligionen*, pp. 99 ff.). In discussing the term *συναναστροφή*, which Epictetus uses of intercourse with God, and which Kuiper connects with the N.T. idea of communion, Bonhöffer points out that the latter is totally different from the Stoic conception. The Stoic thinks of a moral and spiritual equivalence of the wise man to God. For the N.T., in spite of the intimate relationship of the child to the Father, the incomparable pre-eminence and majesty of God remains intact (p. 52, note). Again, Kuiper finds in Epictetus' metaphor of liberation or redemption a contradiction to his usual position, according to which, man, good by nature, does not require to be redeemed, or rather, is able to redeem himself.

But Bonhöffer shows that when Epictetus speaks of redemption, 'he means nothing more than this, that man has been so created by God, that at all times, in spite of all outward compulsion, he can be and remain inwardly free.' Hence he is not thinking of any experience of redemption effected by God in time, but of a possibility which is inherent in human nature (p. 70, n. 2). The whole spirit and character of Epictetus are opposed to the notion that he should in any sense borrow from Christianity. And Bonhöffer suggests, on the basis of the sage's own utterances, that Christianity must have appeared to him far inferior to his own system, as not being a product of the reason (p. 80).

The second main division of the book, which inevitably overlaps the first at certain points, treats of the dependence of the N.T. on Stoicism. The larger part of this very important discussion is occupied with Paul (pp. 98-180). In the few pages which deal with the Synoptic Gospels, Bonhöffer establishes the superficiality of comparisons between Epictetus and the Sermon on the Mount, and concludes that even the slight traces of influence from Græco-Roman philosophy which Clemen (*Religionsgeschichtliche Erklärung des N.T.*, 1909) finds in the Gospels are scarcely justified by the facts. The section on Paul investigates his vocabulary, his style, specially significant words and conceptions, and finally, certain utterances which are supposed to have a Stoic colour. It would be difficult to overestimate the value of these pages. Bonhöffer selects a number of terms common to Paul and Epictetus, such as *αισθῆσις* and *αἰτάρκης*, and demonstrates that in the large majority of instances there is no trace of a specific influence of Greek thought. Even those which admittedly belong to the terminology of the schools give no hint, as a rule, of their characteristic philosophical meaning (p. 135). As regards *style*, any real resemblance to Epictetus is confined to a few paragraphs. 'No unprejudiced reader can deny that the greater part of what we have from Paul in the N.T., not merely reveals no likeness to the dissertations of Epictetus or to the works of Cynic-Stoic authors as a whole, but rather, even in the matter of language and expression, breathes a totally different spirit' (p. 141).

Perhaps the most fascinating section of the book is that which investigates significant words common to Paul and Epictetus, like *σάρξ*,

φύσις, *νοῦς*, *πνεῦμα*, and *συνείδησις*. Take the last mentioned as an example. According to statements current even in the works of prominent scholars, *συνείδησις* is a term which clearly shows the influence of the popular philosophy, and notably, of Stoicism, on the thought of Paul. Bonhöffer remarks that the Stoic origin of the word is not at all probable. In any case it plays no important part in Stoicism. The cognate phrase *τὸ οὐνεῖδός* is fairly common, but is not used in the ethical sense of 'conscience.' It means the consciousness a man has of a Divine commission or of a unique vocation. For natural moral feeling Epictetus uses *τὸ ἐντρεπτικόν* or *τὸ αἰδῆμον*. Accordingly, *συνείδησις*, in its Pauline significance, has no analogy at all in Stoicism (pp. 156-157), and there is no justification, e.g., for Professor Arnold's emphasis on Paul's use of the word (*Roman Stoicism*, p. 415). We would also call attention to the luminous discussion of the phrase *λογικὴ λατρεία*, in which some reference ought to have been made to Reitzenstein's important note in *Die Hellenistischen Mysterienreligionen* (pp. 155-159). In the light of both, Professor Arnold's reference (*op. cit.* p. 419) requires correction. No less valuable is the treatment of *σάρξ* and *πνεῦμα*, in which Bonhöffer manifests a real appreciation of the Pauline conception of *πνεῦμα*, although he seems inclined to favour the metaphysical interpretation of *σάρξ*, which is quite untrue to Paul's thought (p. 162, n. 1). The author sums up this investigation by affirming 'that even such expressions, modes of speech, and ideas as, at the first glance, have an astonishing resemblance to Stoicism, on closer examination, prove to be so different and indeed opposed in their significance, that a more accurate knowledge of Stoic doctrine and a conscious approximation to it can not be assumed in Paul's case' (p. 178).

The second half of the volume is divided into three sections which deal respectively with the vocabularies of Epictetus and the N.T., parallel passages from Epictetus and the N.T., and a systematic comparison of Epictetus with the N.T. The examination of the vocabularies, which is conducted with the help of exhaustive tables, is less impressive than the survey of parallel passages, but has a special value of its own as an introduction to Stoic terminology (see p. 266). The second section presents an array of remarkable

resemblances, which Bonhöffer readily acknowledges, while he is always careful to indicate any important shades of distinction involved in the standpoint which belongs to Epictetus as a representative of orthodox Stoicism. One may remark in passing that every now and then the N.T. quotations are seen in a fresh perspective in view of the parallels from Epictetus. Worthy of note in this connexion is the comment on the difficult Parable of the Unjust Steward (p. 293).

The systematic comparison which occupies the last fifty pages of the book, while provoking criticism at one or two points, appears to us an admirable piece of work. It is impossible to do it any justice in a summary. Epictetus may be said to approximate to the N.T. in his genuine Theism, his vital association of religion and morality, his optimistic and idealistic view of life, and that ethical earnestness which is the result of such a view. The difference between the two positions is inherent in Stoicism. However marked its religious element, Stoicism is essentially philosophy. Hence reason is exalted at the cost of revelation. Further, man, for Epictetus, is essentially bounded by the present. 'All that he

can attain lies within the limits of this temporal life' (p. 355). As a deduction from these standpoints, self-sufficiency came to be the fundamental principle of Stoicism. Our space does not admit of detailed reference to the various aspects of religious thought which Bonhöffer selects for a careful comparison of Epictetus with the N.T. But we have been specially impressed by the section on the idea of God (pp. 358-363). The historical significance of Stoicism is vividly sketched, and the reason of its conquest by Christianity is found, above all else, in the fact that it was unable, and from its inherent nature could not seriously attempt, to ethicize the masses. We believe that, while this is strictly true, the explanation lies deeper. And we cannot admit the advantage over Christianity which, in his closing sentence, the author claims for Stoicism: —that the latter, 'as based entirely on the reason is independent of all changes in philosophical theories and religious ideas, and is therefore, in a higher degree, free from transitory elements' (p. 390). This is surely a one-sided estimate of human experience. H. A. A. KENNEDY.

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Contributions and Comments.

The Soldiers' Portions (John xix. 23, 24).

WHAT were the four articles of our Saviour's dress which the quaternion of Roman soldiers divided among themselves before proceeding to cast lots for His seamless tunic?

The answer of most readers of THE EXPOSITORY TIMES will no doubt be: 'The turban or other headgear, the outer garment or "cloak" (Mt 5⁴⁰), and the girdle, with the sandals, of course, for the fourth soldier.' So at least such of the commentators as descend to particulars; so, too, Edersheim, who writes: 'The four pieces of dress to be divided would be the head-gear, the more expensive sandals or shoes, the long girdle, and the coarse *Tallith*—all about equal in value' (*The Life and Times of Jesus the Messiah*, i. 625).

Now I have my doubts about the 'sandals' or 'shoes,' and this for three reasons: (1) Would not our Lord, as a condemned criminal, be led to

execution barefoot? (2) Even if it were not so, what warrant is there for the 'more expensive shoes . . . about equal in value' to the large woollen *tallith* or mantle? One thinks rather of a pair of peasant's sandals, the synonym in Amos' day for a thing of no value (Am 2⁶ 8⁶)—the rich buy and sell 'the needy for a pair of sandals,' for a 'mere bagatelle,' as we would say).

(3) To make the sandals the share of one of the quaternion is to overlook the shirt which, at the date in question, was worn under the tunic (*χιτών*), even by the poorest. Thus Josephus tells a graphic story of a slave who concealed a fatal letter in a fold of his 'inner tunic' (*Antiq.* xvii. v. 7, § 136). This 'inner tunic' I take to be the *ḥālūq* or shirt, frequently mentioned in Mishna and Gemera as worn by men and women alike (cf. *Shabbath*, 15², where a woman's *ḥālūq* is fastened by knotting a string at the neck).

That our Lord wore such a garment beneath His tunic seems implied in St. John's account of

the feet-washing, when He laid aside His upper garments (*τὰ ῥιάτια*, plural), wearing only the shirt and the towel (Jn 3⁴). Dr. Dods is thus both right and wrong in his comment on this passage: ‘He laid aside . . . His Tallith, appearing in His χιτών, similar to our “in His shirt sleeves.”’

I conclude, then, that the four ‘parts’ falling to the soldiers were (1) either the simple head-covering alone (if the suggestion above hazarded be correct), or the latter with ‘the bagatelle’ of the sandals thrown in, (2) the linen shirt, (3) the girdle, and (4) the upper plaid-like *tallith* or mantle.

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Tasting.

THE use of *γεύομαι* in several passages of the New Testament emphasizes the fact of a *conscious personal experience* which is the very essence of genuine Christianity. The word originally refers to a ‘perception of flavour’ which issues either in enjoyment or its opposite. This thought of personal experience gives special point to every passage where the word occurs.

1. Christ ‘tasted’ death for every man (He 2⁹). This is much more than the act and fact of dying; it includes ‘the bitterness of death,’ the experience of what death really means.

2. Young believers ‘taste’ that the Lord is good (1 P 2⁸). Through their experience of a personal appropriation and appreciation of the ‘since milk of the word’ (v.2), they know, by ‘tasting and seeing,’ that the Lord is indeed ‘good’ (Ps 34⁸ LXX), and they enjoy the ‘wondrous flavours of grace’ (Jowett *in loc.*).

3. Christians have also ‘tasted the heavenly bounty’ (He 6⁴). Spiritual illumination (*φωτισθέντας*) comes from a personal experience of Divine grace and of the Holy Spirit of God. This implies ‘a real and conscious enjoyment’ (Westcott); cf. *τρώγω* (Jn 6⁵⁶).

4. Christians have also at the same time ‘tasted the beautiful (*καλὸν*) word of God’ (He 6⁵). They know, like the Psalmist, how ‘sweet’ it is to their taste (Ps 119¹⁰⁸), and they rejoice in their perception of its ‘flavour’ (Jer 15¹⁶). The difference between the genitive (v.⁴) and the accusative (v.⁵) suggests the difference between tasting ‘in part’ and in ‘completeness’ (Westcott).

5. The gospel requires personal acceptance, and unless we are ready to respond to the Divine invitation, it is impossible for us to ‘taste of the supper’ (Lk 14²⁴).

6. Physical death often involves a conscious experience which cannot be pleasant. For this reason our Lord spoke of some who were not to have this, until they had seen the coming of the Divine kingdom (Mt 16²⁸, Mk 9¹, Lk 9²⁷).

7. But even though believers have to pass through the experience of death physical, they need not dread death eternal, for those who guard the Master’s word will not ‘taste of eternal death’ (Jn 8⁶²). The enemies of Christ made a significant change in His word from ‘contemplate’ (*θεωρήσῃ*, v.¹⁵) to ‘taste’ (*γεύσηται*), but the truth was not affected. To the believer ‘death for ever,’ eternal death, separation from God for ever, will by no means (*οὐ μη*) be experienced (Jn 11²⁶).

As physical ‘taste’ means two things: (1) the ‘application of sense’ and (2) the ‘exercise of judgment,’ so spiritual ‘tasting’ requires a ‘sensitive sense’ and a ‘vigilant mind’ (Jowett). Then will come that positive, ‘conscious enjoyment’ of Divine grace which constitutes the perennial satisfaction of the soul in constant fellowship with God.

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Three Notes on Skinner’s ‘Genesis.’

ON the first page of his Introduction Skinner names the second part of the Jewish Canon the ‘Former Prophets’ (*הנביאים דראיאשוניים*), the first part the ‘Law’ (*תורתה*), its five books *חמשה חומשי תורה*. It would have been better everywhere to omit the article. Book titles stand generally without articles, as Skinner himself points out on the next page, ‘*Τένεσις*, rarely *ἡ γένεσις*.’

On 3¹⁵, p. 80, Skinner repeats the old suggestion, whether *τηρήσει*(s) of the Greek was not ‘a mistake for *τρόγει*(s) or *τειρήσει*(s).’ Two lines later he quotes the paraphrasis of the Targum Onkelos, *דביר נטיר . . .* Did he not see that this corroborates the reading *τηρήσει*(s)? It is interesting that Septuagint and Targum follow the same exegetical tradition.

On p. 171, note, Skinner accepts my proposal to read 9, 7 after 1, 28, ‘and subdue it’ instead

of 'and multiply therein' (one letter different in Hebrew); but instead of quoting 'Nestle in Ball' it would have been better to quote '*G^L.*' Lucian has made, 1600 years ago, the same emendation (*καὶ κατακυριεύσατε αὐτῆς*), and nobody seems to have noticed it.

The author and his readers are asked to see in these lines a welcoming, not a depreciation, of his useful book.

EB. NESTLE.

Maulbronn.

Rev. v. 1.

'A book written within, and on the back, sealed with seven seals.' If we remove the second comma, we get a different conception of the book, and it is worth while to call attention to the fact that already Lachmann omitted the comma after *ὅπισθεν* and *foris*. But still more curious is the fact that in Xenophon's *Anabasis* occurs a passage where editors and commentators disagree in quite the same way. On the north coast of Asia Minor the Greek saw boys (v. iv. 32): *ποικίλους δὲ τὰ νῶτα καὶ τὰ ἔμπροσθεν πάντα ἐστιγμένους ἀνθέμια*. One translation is: 'Painted on the back, and on the breast tatooed with flowers'; the better one seems to be: 'Painted on the back and on the breast, tatooed with flowers.' In Xenophon's case the question is decided by the parallel passage of Diodorus: *ἀπαντας δ' ἐκ παιδὸς στύγμασι τόν τε νῶτον καὶ τὰ στήθη καταπεικίλθαι*. For the passage in Rev. also a parallel passage can be adduced, Ezk 2⁹: *κεφαλὶς βιβλίον . . . καὶ ἐν αὐτῇ γεγραμένα ἦν τὰ ἔμπροσθεν καὶ τὰ ὄπισθια*. Nevertheless, I am still inclined to favour the view of Zahn, who connects *καὶ ὅπισθεν* with *κατεσφραγισμένον*.

EB. NESTLE.

Maulbronn.

The Shortest and the Longest Verses of the Bible.

WHEN I was in England thirty-five years ago a preacher began one Sunday: 'My text is the shortest verse in the Bible.' And then he preached on Jn 11³⁵. If I remember correctly, this was in a Wesleyan chapel. It may be true of the English Bible, but it is not so of the Bible in the Original Languages. For, in Hebrew, several of the com-

mandments consist of two words only, which have together only six letters.

But the Commandments are divided in a two-fold way in the Hebrew Bible, by the Babylonians and the Palestinians, as may be best seen in the new Hebrew Pentateuch, edited by Dr. Ginsburg for the British and Foreign Bible Society, and thus the Sabbath Commandment forms, according to the Babylonians in Dt 5, one verse of 64 words and 254 letters, this being the longest verse in the whole Hebrew Bible.

The longest verse in the second part of the Hebrew Bible is Jer 21⁷, consisting of 42 words and 160 letters; in the third part, Est 8⁹, 43 words and 192 letters. These are the figures given by the Massoretes. I have not verified them.

Maulbronn.

EB. NESTLE.

John xix. 37.

In the *D.C.G.* i. 881, R. H. Strachan writes:

'It is possible but awkward to refer *ἐκένος* to the Evangelist. Rather it is meant to denote Christ Himself (cf. 1¹⁸; 1 Jn 3¹⁶ 4¹⁷). It is so taken by Sanday (*op. cit.* p. 78) and Schmiedel (*Encycl. Bibl.* ii., 1809). This interpretation is as old as Erasmus.'

In the latter quotation the writer has made a little slip. The article 'Gospels' in the *Encyclopædia Biblica* consists of two parts. The first (col. 1760–1841) is signed E. A. A., i.e. Abbott; the second (col. 1896), Pr W. S., i.e. Schmiedel. The passage quoted belongs therefore to Abbott.

Th. Zahn, when starting the reference to Jesus in 1888, did not know that Erasmus was his predecessor, and refers now (*Commentary on John*, p. 659) to Erasmus' *paraphr. in ev. Jo.*, Basileæ 1523. But already in his *Annotationes* (Basileæ 1519, p. 266, and, no doubt, in the first edition of 1516, which is not in my hands) Erasmus wrote:

'Et ille scit quia vera dicit. Sensus anceps est etiam Graecis, utrum Christus sciat quod Evangelista vera narrat, an ipse Joannes sibi conscientius sit, quod vera loquatur, loquitur enim de se, veluti de tertia persona.'¹

Maulbronn.

EB. NESTLE.

¹ Matthew Pole's *Synopsis* quotes for the former alternative (vel ij) Christus Deus haec passus; ut sit juramentum), 'Q. in Bru.' i.e. *Quidam in Luca Brugensi*. Was Erasmus really the first to propose this explanation?

Entre Nous.

The Encyclopædia of Religion and Ethics.

The fifth volume of THE ENCYCLOPÆDIA OF RELIGION AND ETHICS is now almost ready. It will be published in November.

The volume contains 908 pages of two columns each. And as each column contains an average of 660 words, there are nearly a million and a quarter words in the volume. That is to say, it is equivalent to fifteen six-shilling books. The price is 28s. net.

And how little the average modern book costs in brains or in pains compared with the cost of this volume! These articles are all written by the most highly trained and accomplished scholars. And who will estimate the time and trouble spent on the reading and verifying of them before they are passed for press? There are men of learning who say that the only books they buy which repay the buying are dictionaries and encyclopaedias.

The articles in this fifth volume which touch the preacher most nearly are Dualism, Duty, Drunkenness, Eastern Church, Ebionism, Economics, Edomites, Education, Edwards and the New England Theology, Emotion, Enlightenment, Enthusiasts, Environment, Episcopacy, Epistemology, Equity, Erastianism, Error and Truth, Eschatology, Ethics and Morality, Eucharist, Evangelicalism, Evolution, Experience, Expiation and Atonement, Faith, Fall, Family, Fasting, Fate, Fear, Feeling, Feet-washing, Festivals and Fasts.

These topics are treated more fully than in any other dictionary or encyclopaedia in existence, and they are treated by experts. 'Expiation and Atonement' occupies 36 pages and fourteen writers; 'Ethics and Morality' employs sixteen authors, in addition to five more who write separate articles on some aspect of Ethics (Miss Macgregor, 'Ethical Discipline,' Professor Baillie, 'Ethical Idealism,' Mr. Gustav Spiller, 'Ethical

Movement,' Professor Muirhead, 'Philosophical Ethics,' and Mr. Marett, 'Rudimentary Ethics'); again, 'Education' runs from page 166 to page 221, and requires eleven authors to cover it satisfactorily. For it was clear from the very beginning that the articles must be full enough and authoritative enough to satisfy the demands of the preacher, and now at last the preacher has discovered their value.

We say now at last. For at first THE ENCYCLOPÆDIA OF RELIGION AND ETHICS was not bought by preachers in the same proportion as it was bought by professors and teachers. But recently, in the neighbourhood of Manchester alone, five hundred sets have been sold, and they have been sold most of all to preachers.

Who are the authors in this volume with whom preachers are most familiar? In the order of the alphabet perhaps these: Mr. Israel Abrahams of Cambridge, Professor John Adams of London, Professor W. H. Bennett, Professor William Adams Brown of New York, Canon J. G. Carleton of Trinity College, Dublin, Bishop Casartelli of Salford, Dr. W. F. Cobb, Rector of St. Ethelburga the Virgin, London, Mr. Stanley Cook, Professor Rhys Davids, Professor James Denney of Glasgow, Professor Driver of Oxford, Dr. F. W. Dunlop of Sydney, Professor Rudolf Eucken of Jena, Dr. Adrian Fortescue, Professor A. S. Geden, Professor Geffcken, Professor Goldziher, Dean Inge, Principal Iverach, Mr. Knight of Perth, Professor Kirsopp Lake of Leyden, Andrew Lang, Dr. Langdon of Oxford, Canon MacCulloch, Dr. P. J. MacLagan, Professor D. S. Margoliouth, Professor James Moffatt, Professor William Morgan of Kingston, Professor Gilbert Murray, Professor Flinders Petrie, Dr. Pinches, Professor William Salmond of Dunedin, Professor Sayce, Professor D. S. Schaff of Pittsburgh, Professor Anderson Scott, Professor Stalker, Principal Darwell Stone, Professor Warfield, Dr. W. T. Whitley, Mr. F. H. Woods.

The Congress of Religions.

An account is given in *The Church Family Newspaper*, by Canon Foakes Jackson, of the Congress of Religions which was held this year in Leyden. Of the Germans who were there—all professors apparently—he says :

'They spoke with an eloquence and enthusiasm which an Englishman can rarely display. Clemen of Bonn, for instance, was a little difficult for me, inadequate as my German is, to follow, but he seemed to be full of anxiety to explain his meaning, and the delicate mobility of his face made him extremely interesting to watch. His rapid survey of the mystery worships of the ancient world was brilliant. Entirely different in manner was Krüger of Giessen. His exposition of our Lord's words to St. Peter (Mt 16¹⁷) was clear in the extreme, and the way in which he took his audience, as it were, into his confidence, was most engaging. Von Dobschütz of Breslau is distinguished for the vigour and fire of his address, and was, I think, most easily followed. He works himself into a perfect fever of excitement, and even when commending a previous paper he addresses the reader as he might a personal enemy, if he could possibly have one. Titius of Göttingen appeared to me to be the most eloquent. Of the Dutch, Professor Chantepie de la Saussaye, who acted as president at the opening of the Congress, made an admirable summing up of the eschatological question, and his wise words were further enforced by his venerable appearance.'

Then he turns to England and America. 'Professor Bacon of Yale, who represented America in a useful paper, reminding us of the value of the work of F. C. Burkitt of Cambridge, made some excellent remarks on Josephus. The best English paper in my opinion was by Mr. Emmet of Oxford, on the so-called *interim ethik* of our Lord's teaching. It was well arranged, closely argued, and the tone was admirable. The paper, despite the fact that many of his hearers, English and German, were "Eschatologists," was extremely well received. Dr. Lake of Leyden, who occupies the unique position of an English Theological Professor on the Continent, propounded an "heretical," but to me very plausible, theory of Gospel Chronology, with a touch of humour which relieved the seriousness of this section of the Congress. For seriousness was the true note. To the speakers it was

evident that Christianity was a very grave matter indeed. Broad they might be, but amateurs they were certainly not. Those who class the advanced school among the magistrates of Rome, whom Paley describes as regarding all religions as equally false and equally useful, make a great mistake, for here at any rate all were earnest in their desire to penetrate the mystery of the Gospel. This made the absence of "orthodox" representatives especially regrettable, for the respect with which Mr. Emmet's paper was received showed how readily a statement of the Church doctrine of the Sacraments would have been welcomed.'

Some of the papers owed something to *The Encyclopædia of Religion and Ethics*, and the speakers acknowledged it. Professor Naville in particular recognized its scholarship and value most handsomely.

Book-Hunger.

The following letter, to which the editor has given the title of 'Book-Hunger,' appears in *The Baptist Times* of September 5 :—

SIR,—Last week you kindly inserted a note that I had some back numbers of THE EXPOSITORY TIMES to give away to the first applicant. I have been amazed at the response. The first post brought 8, so I divided the numbers between 2, and sent a book from my shelves to the remaining 6. Since then every post has brought cards, letters, and one telegram, making 58 in all up to Monday evening.

Have any others of your readers similar gifts they can make to any of these longing brethren? If so, I would like to send one or more of the letters I now have, on to them. I think it would be worth while.—Yours sincerely,

S. LESLIE PEWTRESS.

George Cabot Lodge.

We have now a complete collected edition of George Cabot Lodge's *Poems and Dramas* (Heinemann; 2 vols., 10s. net). And Mr. Roosevelt has written an introduction to it. This is well. For George Cabot Lodge is not old enough yet to be appreciated. He is nearly as difficult to understand as Browning and nearly as well worth understanding. Mr. Roosevelt will attract the attention of the passer-by. And more than that, he will enable those who know this American poet only

as a poet to see how great a scholar he was, and, altogether, how masterful a personality.

Poems and Dramas. The Dramas are two, 'Cain' and 'Herakles,' of which we have many things to say, but not now. The Poems are largely in groups, and the group has to be read at a sitting. Yet even from these flower-beds one may occasionally choose a flower. Here, for example, is a sonnet which is after the very heart of our poet—reverent, free, aspiring. He often uses Scripture, as here, and often daringly.

Strangely, inviolably aloof, alone,

Once shall it hardly come to pass that we,
As with his Cross, as up his Calvary,
Burdened and blind, ascend and share his
throne

And perfectly, as with our lives, atone
For the heart's triumph, for the soul's victory!—
Yet may we seem thereafter, dead as he,
To lie within life's sepulchre of stone. . . .
But he is risen, the Lord is risen!—and thus,
Thus may he rise, the Lord may rise in us,
Who sleeps, who is not dead, who lives alway!
And all who come love-kindled to the tomb,
Shall find, as Mary found, an empty room,
And meet the Lord, alive and on his way! . . .

For the most part he is a prophet of hope and encouragement. But sometimes he blames us for our neglect. It is his knowledge of the magnificence of our high calling that makes him reprove our careless passing of it by. There are those who hear not, and there are those who hear. But of those who hear His footfall how many neglect so great salvation.

We heard his footfall on the vacant stair
The whole night long. We lay awake in bed
And heard him climb;—but those who slept
instead

Smiled and assured us that he was not there.
We had our own important things to care
About—place, profit and the daily bread;
And then the street so thundered in one's
head. . . .
And often life's a commonplace affair!

Yet then we heard him!—we, not they, were
right:
We heard him—Yes! tho' now we sleep by
night
Almost as soundly as we sleep by day,

We waked, we heard him, heard—and nothing more. . . .

For we, inert as they who heard not, lay
Damned and dishonoured as he passed our
door!

The Journal of English Studies.

It is right that the second number of a magazine should be better than the first; it is necessary. But the second number of *The Journal of English Studies* (Horace Marshall; 1s. net) makes one regard the magazine in a new light. It makes the magazine new. The best article among articles that would each be another magazine's best, is on the Poetry of James Stephens. It is written by Katharine Tynan.

Some of James Stephens' poems are quoted in the article. This among them:

THE FULNESS OF TIME.

On a rusty iron throne
Past the furthest star of space,
I saw Satan sit alone,
Old and haggard was his face;
For his work was done and he
Rested in eternity.

And to him from out the sun
Came his father and his friend
Saying, now the work is done,
Enmity is at an end;
And he guided Satan to
Paradieses that he knew.

Gabriel without a frown,
Uriel without a spear,
Raphael came singing down,
Welcoming their ancient peer,
And they seated him beside
One who had been crucified.

This is the modern Irish version of Burns' 'Auld Nicky Ben'—

Auld Nicky Ben!
O wad ye tak a thought and men',
Ye aiblins might—I dinna ken—
Still hae a stake—
I'm wae to think upo' yon den,
Even for your sake!

Is it Scripture? Is it true?

Index to The Expository Times.

A volume has been prepared containing Indexes to the first twenty volumes of THE EXPOSITORY TIMES. It contains—

(1) A complete List of the Authors who have contributed to THE EXPOSITORY TIMES during these years, and the titles of their contributions.

(2) A complete Index to the Subjects dealt with.

(3) A selected (but very full) List of Books reviewed—making a valuable bibliography of twenty years' theological literature.

(4) All the Hebrew and Greek words whose meaning has been discussed or upon which some light has been cast from Assyriology and other studies.

(5) An Index to the Texts of Scripture.

These Indexes have been most carefully prepared and verified. The Indexes to the separate volumes have not been used; the whole work has been done afresh from the pages of THE EXPOSITORY TIMES. The author of the volume is the Rev. James Donald, M.A., D.D., Keith-hall, Aberdeen.

The volume will be published early in 1913. It will range in size with the volumes of THE EXPOSITORY TIMES. Only as many copies will be printed as have been ordered at the time of going to press, and when they are sold the book will not be reprinted.

The price of the volume will be 6s. net.

The Offer of Prizes.

The following have sent in the best illustrations on the texts selected.

Mr. T. J. Pennell, Bilston.

Rev. J. E. Compton, Studley.

Rev. J. S. Maver, Paisley.

Rev. B. D. Morris, Long Melford.

Mr. Isaac Tambyah, Law Courts, Colombo, Ceylon.

Rev. T. Rees Richards, Leigh on Sea.

Rev. F. Cowles, Kidderminster.

Brigadier A. G. Cunningham, Goodmayes.

Rev. W. Huey Steele, Traralgon, Victoria, Australia.

Rev. E. J. Roberts, Melbourne, Derbyshire.

The Great Text Commentary.

The best illustration this month has been found by the Rev. H. J. Allen, Moresby Rectory, Whitehaven.

Illustrations of the Great Text for December must be received by the 1st of November. The text is Jn 6³⁵.

The Great Text for January is 2 Ch 6⁸—‘But the Lord said unto David my father, Whereas it was in thine heart to build an house for my name, thou didst well that it was in thine heart.’ A copy of Wheeler Robinson’s *Christian Doctrine of Man*, or any volume of the ‘Scholar as Preacher’ series, will be given for the best illustration sent.

The Great Text for February is Dt 18¹⁵—‘The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.’ A copy of Lewis’s *Philocalia of Origen*, or of Agnew’s *Life’s Christ Places*, or of Welch’s *Religion of Israel under the Kingdom*, will be given for the best illustration sent.

The Great Text for March is 1 Co 10¹³—‘There hath no temptation taken you but such as man can bear.’ A copy of Coats’s *Types of English Piety*, or any two volumes of the ‘Short Course’ series, will be given for the best illustration sent.

The Great Text for April is Job 21⁵—

‘Mark me, and be astonished,
And lay your hand upon your mouth.’

Along with Ac 10^{34, 35}—‘And Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons.’ A copy of Clifford’s *The Gospel of Gladness*, or any other volume of the ‘Scholar as Preacher’ series, or any two volumes of the ‘Short Course’ series, will be given for the best illustration sent.

Those who send illustrations should at the same time name the books they wish sent them if successful. More than one illustration may be sent by one person for the same text. Illustrations to be sent to the Editor, Kings Gate, Aberdeen, Scotland.

Printed by MORRISON & GIBB LIMITED, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, Kings Gate, Aberdeen, Scotland.